THE Schismatics delineated

FROM

Authentic Vouchers.

WITH

A modest Reply to Mr. DANIEL NEALE's Exceptions to the *Test Act*:

Addressed to that *Celebrated Historian*,

By PHILALETHES CANTABRIGIENSIS.

WITH AN

APPENDIX

CONTAINING

I. Some curious PRAYERS in the Time of the *Grand Rebellion*, copied from the Originals, and never before printed. With Marginal Notes from HUDIBRAS and others.

II. The Journal of WILL. DOWSING, the famed Demolisher of *Superstition*, in the *University*, *Town* and *County* of CAMBRIDGE in the Year 1643. Copied likewise from his *Original Manuscript*.

"Indeed if we judge from the publick Acts, and well-known Temper of most of her *Clergy*, the Disposition of the Church of *England* towards the *Dissenters*, appears to be truly *moderate* and *Christian*. She is very willing they should enjoy all that Liberty of *Profession* and *Worship* which they think needful to their *spiritual Welfare*. She heartily wishes they may use it so, as to find and embrace *the Truth in Love*; and if they do not, she commends them still to the Mercy of God, and prays, That he will not lay their *Schism* to their Charge. But with this *Christian Charity*, she has, as she ought to have, a proper Mixture of *Christ an Prudence*; so much as is needful to guard herself from suffering by their *Prejudices* against her." *A Plea for the Sacramental Test*, &c. *London*, 1736. 4to, p. 131.

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THE SCHISMATICS Delineated FROM *Authentic VOUCHERS.*

SIR,

AS you have undertaken a Defence of thoſe Principles, upon which the *Puritans* acted from the Beginning of the *Separation*, I can think of no Perſon ſo proper as yourſelf to make my Addreſs to upon this Occaſion.

In ſome of the following Pages are contain'd their *Poſitions*, which to me ſeem to have been of dangerous Tendency, and what the Conſequences would have proved, had their Power of doing Miſchief at that Time, been equal to their Inclination, I will not take upon me to ſay.

How well they ſucceeded in the Overthrow of our Conſtitution, both in Church and State, in a latter Reign, upon the very ſame Principles, you don't want to be inform'd.

But to do you Juſtice, Sir, you, as their celebrated *Hiſtorian* and *Advocate*, have taken *immortal Pains* to ſet off your *Clients* to the beſt Advantage, and have ſaid as much for a bad Cauſe as the Nature of it would admit. It muſt be own'd, that the Clearing of your *Puritanical Heroes* from Blame, was an *arduous Undertaking* (I think with the ſame Eaſe you might have waſh'd the *Blackamoor* white) and how ill you have ſucceeded in your Attempt, has been abundantly proved by the Right Reverend and very learned Author of the *Vindication of the Government, Doctrine and Worſhip of the Church of England, eſtabliſhed in the Reign of Queen Elizabeth*; in anſwer to your firſt Volume of the *Hiſtory of the Puritans*,

You have indeed replied to it, but in what Manner may be left with the impartial Reader to judge.

That the Generality of the *Puritans* in Queen *Elizabeth*'s Reign, were Enemies to our * *Eccleſiaſtical Conſtitution*, you muſt own, and how far they were Friends to *Monarchy*, they witneſs for themſelves in their following *Poſitions* upon that Subject.

Don't miſtake me, Sir, and think that I am endeavouring to load the Memory of all thoſe who went under that † Denomination as Enemies to the then Conſtitution in Church and State.

No

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* 'No ſooner (ſays Mr. *Baxter* in his *Gildas Salvianus*, p. 150. as quoted by Mr. *Tho. Long*, in his Review of Mr. *Baxter*'s Life, p. 78.) 'were they [the *Nonconformiſts*] called home, but ſome 'of them were ſo intemperate, impatient, and unpeaceable, 'that ſome turn'd to *flat Separation*, and flew in the Faces of 'the *Prelates* with Reviling.'

† Mr. *Feltham* deſcribes a *Puritan* in the following Manner: 'A Man (ſays he, *Reſolves*, p. 7.) that ſubmits to reverend Or'der, that ſometimes unbends himſelf in a moderate Relaxa'tion, and in all labours to approve himſelf in the Sereneneſs of 'a health-

No Sir, I am far from thinking any ſuch Thing; there were certainly among them Men of as peaceable, harmleſs, and inoffenſive Diſpoſitions, as any in the Queen's Dominions, who, tho' they ſcrupled Conformity in a *miniſterial Way*, yet took no ſmall Pains to prevent their Flocks and Followers from ſtraying, or running into a Separation from the eſtabliſhed Church; amongſt theſe were the famous Mr. *John Fox*, Dr. *Humphreys*, Mr. *Sampſon*, Mr. *Lever*, and many more. Yet it does not follow from hence, that there were not amongſt them Men of a different Spirit, of a reſtleſs, turbulent, and factious Diſpoſition, who (had they lived in the Time of [1] *Eroſtratus*, would probably have join'd with him in ſetting *Diana*'s Temple on Fire for the ſake of a Name, and) had their Power and Will been equal, would have [2] founded their Diſcipline upon the Ruins of the Eſtabliſhment both in

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' a healthful Conſcience, ſuch a *Puritan* I will love immuta-
' bly. But when a Man in Things but ceremonial, ſhall ſpurn
' at the grave Authority of the Church, and out of a needleſs
' Nicety, be a Thief to himſelf of thoſe Benefits which God
' hath allowed him; or out of a blind and uncharitable Pride
' and Cenſure, ſcorn others as *Reprobates*, or out of Obſtinacy
' filled the World with Brawls about *undeterminable Tenets*; I
' ſhall think him one of thoſe, whoſe Opinion hath ſever'd his
' Zeal to Madneſs and Diſtraction.——For my own Part, I
' think the World hath no better Men than ſome that ſuffer
' under that Name: nor withal more *ſceliſtique Villains*. For
' when they are once elated with that Pride, they ſo contemn
' others, that they infringe the Laws of all Human Society.

[1] *Eroſtratus* nebulo quidem ſceleratiſſimus, qui cum nomen ſuum poſteritati conſecrare omnibus modis cuperet, atque hoc virtute conſequi non poſſet, Templum *Dianæ Epheſiæ* manu propriâ incendit, ratus propter hoc ſaltem facinus, nomen ſuum ab Hiſtoricis propagatum iri.

Hofmanni Lexic. univerſal. ſub voce *Eroſtrat.*

[2] Habent & aliud ſectæ ſuæ Dogma, quo ſibi perſuadent ſe poſſe cujuſlibet ſceleris eſſe affines, & tamen ſanctitatem in medio ſceleris actu retinere. *Salmaſii* Defenſ. Reg. p. 397.

Church and State. Among which may be reckoned *Goodman*, *Knox*, *Gilby*, *Penry*, *Cartwright*, and an additional Liſt too long to be here enumerated.

I am ſorry, Sir, that I cannot think of theſe Men in ſo favourable a Manner as you do; For ſo long as ſuch dangerous *Poſitions* ſtand in their Books *uncaſtrated*, it is ſcarce poſſible for any one (how [3] charitable ſoever in Opinion) without a great Degree of Credulity, to judge otherwiſe of them than as a Pack of notorious *Bouteſeus* or *Incendiaries*.

I own, 'twas not proper for you to expoſe, or mark them out as ſuch: Every *Advocate* (the *Hiſtorian* I leave out of the queſtion) thinks himſelf obliged to do the beſt he can for his *Clients*, and that it is not his Buſineſs to diſcover their Defects and Failings, but to place in View the bright Side of their Characters only; and this you have done to the utmoſt Stretch of your Abilities: But the *adverſe Party* may be allowed (you know) to expoſe thoſe Faults and Failings, which he thinks blameworthy, in order to prevent others from ſplitting upon the ſame dangerous Rocks and Shelves.

You cannot but acknowledge, Sir, that the ſame Principles are become but too faſhionable in our Days, and have met with many *Patrons* and *Encouragers*. That both our Civil and Eccleſiaſtical Conſtitutions have been openly arraigned by bold and daring Men, with Impunity: And thoſe very Men have had the Modeſty to think, that for ſuch Attempts they have a Right not only to a *Tolera-*

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[3] 'Tis ſcarce poſſible for any one to think thoſe *Puritans* free from Blame, who is not endued with an equal Degree of Charity with that Gentleman, who, complaining to a Friend of the great Cenſoriouſneſs of the Age, obſerved in Proof, that a *Man* could not be in Bed with his Neighbour's Wife, but the World would be apt to cenſure them, and ſay they were *naught* together.

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tion, but an *Eſtabliſhment* too. They think it hard, that the preſent *eſtabliſhed Church* ſhould reign ſo long without Controul, and that once in a *Century* at leaſt, if all Things were acted fairly, and upon a Square, they ought to come in for a Share of Government, (to domineer and tyrannize as formerly, over their Betters) nay oftner, if they adhere to that *Maxim* of their Forefathers (to which you ſeem to be no Friend) [4] *That Dominion is founded in Grace*. But how prudently they acted whilſt in Power, and how mild their Adminiſtration then was, we have been already convinced from woful Experience; and cannot aſſure ourſelves from the Diſpoſition that has been lately ſhown by ſome *Diſſenters*, that under the ſame Circumſtances, they would not act the ſame [5] Part over again.

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[4] *Sure 'tis an orthodox Opinion*
That Grace is founded in Dominion:
Great Piety conſiſts in Pride,
To rule is to be ſanctified.
To domineer and to controul,
Both o'er the Body and the Soul,
Is the moſt perfect Diſcipline
Of Church-Rule, and by Right divine:
Bell and the Dragon's *Chaplains were*
More Moderate than theſe by far,
For they (poor Knaves) were glad to cheat,
To get their Wives and Children Meat;
But theſe will not be fobb'd off ſo.
They muſt have Wealth and Power too,
Or elſe with Blood and Deſolation,
They'll tear it out o'th' Heart o'th' Nation.
Hudibras Part I. Canto III.

[5] Mr. *Rapin Thoyras*, who was no Enemy to the *Diſſenters*, (as quoted by the Author of *The Plea* for the *ſacramental Teſt*, 1736. p. 7. from *Diſſertations Sur les Whigs & Tories*) ſays, 'That it is certain, that if ever the *Preſbyterians* are in a 'Condition to act without being oppoſed, they will never be 'contented till they have totally deſtroy'd the *Hierarchy*, and 'in general the whole Church of *England*.

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I am far from being deſirous of laying open old Sores; Calumny I aſſure you, Sir, is not my Talent, and I ſhould have been glad to have caſt a Veil over the Miſcarriages of the *Puritans* in Queen *Elizabeth*'s Days, had not you propoſed them as very proper Examples for our Imitation.

If you, Sir, think it expedient, (with what Views I will not pretend to judge) to defend their Principles as free from Blame, you cannot find Fault with others, who think it equally expedient to detect their dangerous Errors, provided they adhere to the ſtrict Rules of Truth, and aſſert Nothing without proper Vouchers.

What Queen *Elizabeth*'s Opinion of them was, we learn from her Speech at the Diſſolution of the Parliament *Anno* 1585. Wherein [6] ſhe pronounced them dangerous to Kingly Rule: Every Man according to his own Cenſure making a Doom of the Validity and Privity of his Princes Government, with a common Veil and Cover of God's Word.

Serjeant *Puckering*, who was Speaker of the Houſe of Commons in the enſuing Parliament (1586) did, by the Queen's Directions, expreſs himſelf in the following Manner: [7] "And ſpeci-
"ally you are commanded by her Majeſty to take
"heed, that none Ear be given, or Time afforded
"to the [8] wearieſome Sollicitations of Thoſe, that
"be

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[6] *Dugdale*'s Short View of the Troubles of *England*, p. 13. from *Stow* and *Hollingſhed*.

[7] *Dugdale*, *Id. Ib.*

[8] "Can we, (ſays Dr. *South*, *Serm. Vol.* 5. *p.* 530, ſpeak-
"ing of the *Grand Rebellion*) ſo ſoon forget the Method by
"which that *violent Faction* grew upon the Throne between
"the Years *Forty* and *Sixty*? Did not the Facility and Good-
"neſs of King *Charles* the Firſt embolden their Impudence,
"inſtead of ſatisfying their Deſires? Was not every Conde-
"ſcenſion, every Conceſſion, every Remiſſion of his own
"Right,

" be commonly called *Puritans*, wherewithal the " late Parliaments have been exceedingly impor- " tuned, which Sort of Men (whilſt in the Gid- " dineſs of their Spirits) they labour and ſtrive to " advance a new *Elderſhip*: They do nothing but " diſturb the good People of the Church and Com- " monwealth: Which is as well-grounded for the " Body of Religion itſelf, and as well guided for " the Diſcipline, as any Nation that profeſſeth the " Truth: and the ſame Thing is made Good to " the World, by Many the Writings of Godly " and Learned Men, neither anſwered, nor an- " ſwerable, by any of Theſe *new-fangled Refiners*. " And as the preſent Caſe ſtandeth, It may be " doubted, Whether They or the *Jeſuites* do offer " more Danger, or be more ſpeedily to be re- " preſſed. For albeit the *Jeſuites* do impoyſon " the Hearts of Her Majeſty's Subjects, under a " Pretext of Conſcience, to withdraw them from " the Obedience due to her Majeſty, yet do They " the ſame, but cloſely, only in privy Corners. " But theſe Men do both publiſh in their printed " Books, and teach in all their *Conventicles*, ſun- " dry Opinions, not only dangerous to the well " ſettled Eſtate and Policy, by putting a *Pyke* be- " tween the Clergy and the Laity; but alſo much " Derogatory to Her Sacred Majeſty, and Her " Crown, as well by the Diminution of her ancient " and lawful Revenues, and by denying her High- " neſſes Prerogative and Supremacy, as by offer- " ing Peril to her Majeſty's Safety in her own " Kingdome. In all which Things, howſoever

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" Right, ſo far from allaying the Fury of their greedy Ap- " petites, that like a Breakfaſt it only called up the Stomach, " and fitted it the more for Dinner? Did not Craving ſtill " grow upon Granting; till nothing remain'd to be asked " on one Side, or given upon the other, but the Life of the " Giver.

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" in many Points they pretend to be at War with " the *Popiſh Jeſuites*, yet by this Separation of " themſelves from the Unity of their Fellow-Sub- " jects, and by abaſing the ſacred Authority and " Majeſty of their Prince, they do but join and " concur with the *Jeſuites*, in Opening the Door, " and preparing the Way to the *Spaniſh Invaſion* " that is threatned againſt the Realm.

9 " Take heed (ſays King *James* the Firſt, in " in his Advice to Prince *Henry*) of ſuch *Puritans*, " very Peſts in the Church and Commonwealth, " who No Deſerts can oblige, nor Oaths nor Pro- " miſes bind, breathing Nothing but Sedition and " Calumnies; aſpiring without Meaſure; railing " without Reaſon; and making their own Imagi- " nations (without any Warrant of the Word) " the Square of their Conſciences. I proteſt be- " fore the great God, and ſince I am here upon " my *Teſtament*, it is no Place for me to Lie in, Ye " ſhall never find with any *Highland*, or *Border* " *Thieves*, greater Ingratitude, and more Lies and " vile Perjuries, than with theſe *Fanatick Spirits*; " and ſuffer not the Principles of them to brook " your Land, if you like to ſit at Reſt; except " you would keep them for trying your Patience, " as *Socrates* did an evil Wife."

That learned and peaceable *Puritan* Mr. *Perkins* gives them the following Character; " There[1] is " (ſays he) in *England*, a *ſchiſmatical* and indiſcreet " Company, who would ſeem to cry out for *Diſ-* " *cipline*. Their whole Talk is of it; and yet " they neither know it, nor will be Reformed by " it. They are full of Pride; thinking them- " ſelves to be Full, when they are Empty: To

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9 Βασιλικον Δωρον.

1 Treatiſe of applying God's Word to the Conſcience, p. ult. *Dugdale*'s ſhort View, &c. *p.* 12.

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" have all Knowledge, when they are Ignorant,
" and had need to be *Catechiſed*. *The Poyſon of Aſps*
" *is under their Lips*: They refuſe not to ſpeak
" Evil of the bleſſed Servants of God.

Sir *Francis Walſingham* (a Man of Candour and Moderation) in his Letter to Monſieur *Critoy* concerning the Queen's Proceedings againſt both *Papiſts* and *Puritans*, has the following remarkable Words: " [a] For the other Part which had been
" offenſive to the State, tho' in another Degree,
" which named themſelves *Reformers*, and we
" commonly call *Puritans*, this hath been the
" Proceeding towards them, a great while, when
" they inveigh'd againſt ſuch Abuſes of the
" Church, as Pluralities, Non-Reſidence, and
" the like, their Zeal was not condemned, only
" their Violence was ſome time cenſured. When
" they refuſed the Uſe of ſome Ceremonies and
" Rites, as ſuperſtitious, they were tolerated with
" much Connivancy and Gentleneſs: Yea, when
" they called in queſtion the Superiority of Bi-
" ſhops, and pretended to bring a *Democracy* into
" the Church; yet their Propoſitions were here
" conſidered, and by contrary Writings were de-
" bated and diſcuſſed: yet all this while it was
" perceived, that their Courſe was dangerous and
" very popular: As becauſe *Papiſtry* was odious,
" therefore it was ever in their Mouths, That
" they ſought to purge the Church from the *Re-*
" *liques* of *Papiſtry*; a Thing acceptable to the
" People, who love ever to run from one Extreme
" to another.

" Becauſe a Multitude of *Rogues*, and *Poverty* was
" an *Eye-ſore* and a Diſlike to every Man, there-
" fore they put into the Peoples Head, That if

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[a] Biſhop *Burnet*'s Hiſtory of the Reformation, *Vol.* 2. *p.* 390. Fourth Edition.

" *Diſcipline* were planted, there ſhould be no *Va-*
" *gabonds* nor *Beggars*, a Thing very plauſible;
" and in like Manner, they promiſed the People
" many of the impoſſible Wonders of their *Diſci-*
" *pline*. Beſides, they opened to the People a
" Way to Government, by their *Conſiſtory* and
" *Presbytery*; a Thing, tho' in Conſequence no
" leſs prejudicial to the Liberties of private Men,
" than to the Sovereignty of Princes, yet in firſt
" Shew very popular. Nevertheleſs this, except
" it were in ſome few that entred into extream
" Contempt, was born with; becauſe they pre-
" tended in dutiful Manner to make Propoſitions,
" and to leave it to the Providence of God, and
" the Authority of the Magiſtrate.

" But now of late Years, when there iſſued
" from them that affirmed, That the Conſent of
" the Magiſtrate was not to be attended; when
" under Pretence of a Confeſſion, to avoid Slander
" and Imputations, they combined themſelves by
" *Claſſes* and *Subſcriptions*, and when they deſcen-
" ded into that vile and baſe Means of defacing
" the Government of the Church by *ridiculous*
" *Paſquils*; when they begun to make many Sub-
" jects in doubt to take *Oaths*, which is one of
" the fundamental Parts of Juſtice in this Land,
" and in all Places when they began to vaunt of
" their Strength, and Number of their *Partizans*
" and Followers, and to uſe *Comminations*, that
" their Cauſe would prevail, through *Uproar* and
" *Violence*; then it appear'd to be no more *Zeal*,
" no more *Conſcience*, but *meer Faction* and *Divi-*
" *ſion*: And therefore, tho' the State were com-
" pelled to hold ſomewhat a harder Hand to re-
" ſtrain them than before, yet was it with as great
" Moderation as the Peace of the State or the
" Church would permit: And therefore, Sir, to
" conclude, conſider uprightly of theſe Matters,
" and you ſhall ſee, her Majeſty is no more a

" *Temporizer*

" *Temporizer* in Religion. It is not the Succeſs " Abroad, nor the Change of Servants at Home " can alter her, only as the Things themſelves " alter. She applied her religious Wiſdom to " Methods correſpondent unto them; ſtill retain- " ing the two Rules before mentioned, in dealing " tenderly with Conſciences, and yet in diſcover- " ing Faction from Conſcience, and Softneſs from " Singularity. Farewel.

Your Loving Friend,
F. WALSINGHAM.

What the moderate Mr. *John* [3] *Fox*'s Opinion of them was, you want not to be informed.

[4] " Theſe very Men (ſays Mr. *Iſaac Walton*) " that began with tender and meek Petitions, pro- " ceeded to print publick Admonitions, and then " to ſatyrical Remonſtrances; and at laſt, having " like *David* numbred who was not, and who was " for their Cauſe, they got a ſuppoſed Certainty of " ſo great a Party, that they durſt threaten, firſt " the Biſhops, and not long after both the Queen " and Parliament. To all which they were ſecretly " encouraged by the Earl of *Leiceſter*, then in " great Favour with her Majeſty, and the reputed " Cheriſher and *Patron General* of theſe *Pretenders* " to *Tenderneſs of Conſcience*. His Deſign was, by " their means, to bring ſuch an Odium upon the

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[3] *Fuller*'s Church Hiſtory, Book IX. p. 106, 107. " Id " mihi admirationi habetur, quis tam Turbulentus Genius Fac- " tioſa iſta *Puritanorum* capita afflaverit, ut ſic violatis Gra- " tiarum legibus, tantam in me filiumque Tyrannidem exercu- " erint. —— Quod ſi enim is eſſem qui perbacchari cum eis " contra *Epiſcopos*, & *Archiepiſcopos*, aut *Scribam* me præbere " illorum ordini, hoc eſt, inſanire cum illis voluiſſem, nun- " quam iſtos in me aculeos exacuiſſent." *J. Fox* in Epiſtola ad Epiſcopum de Ter. Putis Puritanis.

[4] *Walton*'s Life of Mr. *Hooker*, *p.* 12.

" Biſhops, as to procure an Alienation of their " Lands, and a large Portion of them for him- " ſelf; which avaricious Deſire had at length ſo " blinded his Reaſon, that his Ambition and " greedy Hopes had almoſt flatter'd him into a " preſent Poſſeſſion of *Lambeth Houſe*.

What *Foreigners* thought of them, we learn from an ingenious *Italian* of thoſe Times, who writ ſcoffingly to a Friend in his own Country; [1] " That the Common People were wiſer than the " Wiſeſt of his Nation. For here the very Wo- " men and Shop-keepers were better able to judge " of *Predeſtination*, and to determine what Laws " were fit to be made concerning Church-Govern- " ment, than what were fit to be obey'd or de- " moliſhed. That they were more able, (or at " leaſt thought ſo) to raiſe and determine per- " plexed Caſes of Conſcience, than the moſt learn- " ed Colleges in *Italy*. That Men of the ſlight- " eſt Learning, or at leaſt the moſt ignorant of " the Common People, were made for a *New*, or " a *Super*——or *Re-Reformation* of Religion; and " in this they appear'd like that Man, who would " never ceaſe to whet and whet his Knife, till there was no Steel left to make it uſeful." And he concludes his Letter with this Obſervation, " That " thoſe very Men that were moſt buſy in Oppoſi- " tions, and Diſputations, and Controverſies, and " finding out the Faults of their Governours, had " uſually the leaſt of Humility, and Mortifica- " tion, or of the Power of Godlineſs.

Theſe, Sir, are the Teſtimonies of Perſons of great *Moderation* and *Candour*, concerning the *Puritanical Heroes* of the firſt Volume of your late famed (I ſhould be glad to find out a more proper

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[1] Life of *Hooker*, *p*, 10.

Title

Title for it) *Romance*: (For tho' [2] *Lucian*, *Rabelais* and *Lemuel Gulliver*, carry their Fictions much farther, yet I leave you to conſider whether your Books are not highly faulty in this Reſpect) And for a Confirmation of the Truth of what I ſay, I refer you to the following *Poſitions* of the *Puritans*, concerning *Monarchy*, *Epiſcopacy*, and *Liturgy*, to which (I am aſſured) you are not wholly a Stranger; from whence you may judge, how far you are concerned to retract your too favourable Opinion of them.

In your ſecond Volume of the *Hiſtory of the Puritans*, in order to grace the *extempore Effuſions* of the *fanatical Clergy* of thoſe Times, you have *decry'd* our moſt *excellent Liturgy*. *Thoſe Miniſters* (ſay you, p. 391.) *who prayed with Fervency and Devotion, in Words of their own Conception, ſuitable either to the Sermon that was preached, or the preſent Urgency of Affairs, had crowded Auditories, whilſt the* [3] *ordinary Service of the Church was deſerted, as Formal,*

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[2] Vide *Luciani* veram Hiſtoriam: Of which *Fabricius* gives the following Character. [*Bibliothec. Græc.* lib. IV. cap. xvi. vol. iii. p. 496.] Veræ Hiſtoriæ, lib. II. Hoc eſt fictæ Narrationes (velut *Jambuli* cujuſdam, vel *Cteſiæ*) de iis quæ *Luciano*, contigerunt in Portentoſâ Navigatione, per Mare, Inſulas, Aerem, & Lunam, tum in Ceto ingenti, quo cum Navi integra hauſtus eſt. Deniq; poſtquam ex hoc mirè evaſiſſet, quæ vidit apud inferos, in Campis *Eliſiis*, in inſulis impiorum, in *Oniropoli*, atq; apud *Bucephalos*, & *Onoſceleas*. See the Adventures of *Grangonſier*, *Gargantua*, *Pantraguel* and *Panurge*. *Rabelais*'s Works, 5 Volumes, *Lemuel Gulliver*'s Travels, two Volumes.

[3] Bp. *Ridley* the Martyr, thought otherwiſe of the *Engliſh Liturgy* as reviewed in King *Edward* the Sixth's Reign. For when thoſe unhappy Differences broke out at *Francfort*, he wrote a moving Letter, exhorting them to adhere ſtedfaſtly to the Form of Publick Worſhip preſcribed in that excellent Book, expreſſing the utmoſt Aſtoniſhment at the Raſhneſs and Pre-

Formal, Lifeleſs, and without Spirit. Be ſo good, Sir, to review this Paſſage, and compare it with the Prayers copied from the Originals into the *Appendix*, and then I am perſuaded, that you'll find ſufficient Reaſon to alter your Opinion; and be inclined to think that it was the *vitiated Taſte* of the Times, which occaſioned their giving the Preference to ſuch *Horrid, Canting*, Nonſenſical Stuff; which they, but too often, *blaſphemouſly aſcribed to the Dictates of the Holy Spirit.*

In your third Volume, (p. 140.) you ſeem to think, that the Authority given by the *Committee* in the County of *Cambridge, to the proper Officers of Pariſhes, for putting in Execution the Ordinances for deſtroying the Relicks of Superſtition, (at which the Maſters and Fellows of Colleges were offended)* was not amiſs. Be pleaſed, Sir, carefully to read over the Journal of *Will. Dowſing*, the famed Demoliſher of Superſtition, in the Univerſity, Town, and County of *Cambridge*, (copied likewiſe into the *Appendix*) and if his Account of the *terrible Havock he made*, will not convince you, that the *Colleges* and *Pariſhes* (who were fined 40 Shillings a-piece for not repairing the Damages he had done)

Preſumption of Mr. *Knox* and his Party, and challenged them to ſhew any Particular contrary to the Word of God in the whole *Engliſh Liturgy*, the Purity and Perfection of which he expected every Day to be called to confirm with the Teſtimony of his Blood. See Bp. *Ridley*'s Life, by Mr. *Downs*, prefix'd to the new Edition of *Sparrow*'s Rationale, p. 93, 94. and the learned *Spanheim*, (ſee *Plea for the Sacramental Teſt*, p. 22. from Preface to Part III. Dub. Evangelic.) in a Letter to Archbiſhop *Uſher*, (in 1638) ſays, "I often call to Mind that pleaſing "Face of Things in your Church; that Reverence in the pub-"lick Worſhip of God; that Attention and Fervour of your "Countrymen in the Service of God.——The like to which "you will hardly find elſewhere.

had

had Reaſon to complain of hard Uſage, I don't know what will.

I might, Sir, from what has been already obſerved, and from the following *wicked Poſitions* of the *Puritans*, declaim properly enough in this Place, againſt the late unreaſonable Attempts of the *Diſſenters*, for a Repeal of the *Corporation* and *Teſt-Acts*; but am agreeably prevented by Perſons of much greater Abilities [4].

I ſhall only give the Reader a *Sketch* of your Opinion upon this Subject.

You tell us, (Vol. IV. p. 460.) *That let the Deſign of the Teſt-Act be what it will, yet you think it unjuſtifiable, becauſe it founds Dominion in Grace.*

And pray, Sir, how would you like this kind of Reaſoning in your own Caſe? Suppoſe you ſhould lay it down as a Rule not to admit any one into your Service, who does not ſtrictly adhere to your own *Sect*, and a Perſon of a different Perſuaſion, a *Church of England Man* for inſtance, ſhould upon your Want of a Servant, offer his Service; would not you, Sir, tell him, that it was a fix'd Rule with you not to admit any one into your Service, who was not a *true blue Independent*. Might not he properly enough reply in your manner, Why, Sir, I own I am in a different way of Thinking; but

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[4] Bp. *Sherlock*'s Vindication of the *Corporation* and *Teſt-Acts*, againſt the Biſhop of *Bangor*'s [*Hoadly*'s] Reaſons for the Repeal of them. 8vo. *London*, 1718, and ſince reprinted. A Plea for the Sacramental Teſt, as a juſt Security for the Church eſtabliſhed, &c. 4to. 1736.

Occaſional Paper, Number 2. Number 5. Number 6. Number 7. Number 8. Number 9.

Theſe Tracts are drawn up in ſo maſterly a way, that I am aſſured, 'tis beyond the Skill of the united Body of the *Diſſenters* to return a proper Anſwer to them; and I hope they may be a Means of preventing, or baffling all their Attempts upon the *Corporation* and *Teſt-Acts* for the future.

for

for all That, if in other Reſpects I am duly qualified, your refuſing to accept me as your Servant, becauſe I am of a different Perſuaſion, is *founding Dominion in Grace*, and a direct breaking in upon your own Principle.

But you think it hard, *that a Man cannot be an Exciſeman, a Cuſtom-Houſe Officer, or a Lieutenant of the Army or Navy*, without a Compliance with the Church of *England* ſo far, *as the partaking of the moſt ſolemn Act of Chriſtianity, according to the Uſage of the Church.*

I cannot find out the Hardſhip, unleſs every Man has a natural Right to ſuch Places: If not, and Mr. *Neal* will allow the granting of them to be a point of Favour, and not Juſtice: Then ſure the *Grantor* has a Right to annex to them what reaſonable Conditions he pleaſes. But to uſe the Words of an *ingenious Writer* (in a Caſe near akin) where he very well defends the Practice of the Army, in annexing Conditions to their Admiſſion of Perſons amongſt them, [5] "You know, ſays he, that it has "been a Rule in the Army, not to inliſt Perſons, "unleſs they are of ſuch a determinate Height. "All thoſe that come not up to the Standard, are "deprived of their natural Right to ſerve his Ma"jeſty as Gentlemen Soldiers. And how many "from *Private Centinels* have been advanced to "command Regiments, and lead *Battalions* and "*Squadrons* againſt the Enemy? But ſuch as for "want of Height demanded, are prevented the "firſt Step, are cut off from thoſe glorious Proſ"pects, and can have no Hope to ſleep in the Bed "of Honour. It is an indiſputable Truth, that "no one can add to his Stature, nor was it ever

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[5] *Occaſional Paper*, Number 7. p. 4, 5, 6, Printed for *J. Roberts*, 1735.

"imputed

" imputed to any Man as his Crime, that he " was ſhorter than others. To deprive a Man " then of his natural and common Rights, be- " cauſe he is not of ſuch a particular Height, is " puniſhing him for what he cannot poſſibly help, " and the puniſhing him for what he cannot " help is *Perſecution*. But as I am very ſure they " have an utter Averſion both to *Papery* and " *Perſecution*, ſo I am fully perſuaded they never " ſaw their Practice repreſented in this Light, " and muſt be ſurpriſed ſhould any pretend to " give it ſo invidious a Turn. You muſt know, " that we eſteem it the Grant of a Favour " to any Perſon to admit him to ſerve his Ma- " jeſty in the Army; and we have always en- " tertained a Notion, that it is lawful for Per- " ſons to fix what Conditions they pleaſe to the " Favours they grant; indeed we look upon it " as no other than the Exerciſe of a natural " Right: For if it be in my Power whether I " will beſtow a Favour or not beſtow it, moſt " certainly it is in my Power to load it with " what Conditions I think proper. If I have an " Inclination to give a Man a Gratuity of 100 *l.* " may I not lay the receiving of it under what Re- " ſtrictions I think fit; may I not confine it to " Perſons of any Age, Shape, Complexion, or " of what other Qualifications I pleaſe? And " can it be ſaid I do any Injuſtice, or lay any " Hardſhip upon any one in ſo diſpoſing of it? " The Limiting of Favours was never yet, at leaſt " ſo far as I have heard, determined to be Inju- " ſtice; and were it ſo, then every Perſon, that " has not all the ſame Favours beſtowed upon " him, that another Perſon has, might cry out " of the Wrong that is done him, which I be- " lieve will be allowed to be abſurd upon the " firſt Hearing. And now, Sir, give me Leave " to aſk, may not our *Governours* limit their

" Favours in all *Civil Matters*, as well as the " Officers of the Army limit theirs in the *Mili-* " *tary Way?* And what one Reaſon can the *Diſ-* " *ſenters* urge, why they ſhould not be excluded " Offices of Truſt and Profit, which Men ſhort- " er than the *Standard*, may not with as great " Reaſon plead, why they ſhould not be exclu- " ded from ſerving his Majeſty in the Army? " May not a Man under *five Foot* have as ſtout " a Heart, and as good a Head, be as zealous " for his Country's Welfare, and as well affect- " ed to his Majeſty, as the Talleſt? What is there " any *Diſſenter* does, or can urge more? And to " what Purpoſe is this urged? When it is cer- " tainly in the Breaſt of thoſe who have the be- " ſtowing of Favours, to chuſe out of many who " may be equally deſerving, which they will " prefer."

But you intimate, Sir, that a Compliance with what this Act enjoins, *may be a ſtrong Temptation to Atheiſm and Hypocriſy, and may pervert one of the moſt ſolemn Inſtitutions* of *Chriſtianity to Purpoſes for which it was never intended.*

[1] " But where will Objections end, if every " poſſible Abuſe is to be made an Argument a- " gainſt any Practice, that is upon the whole " proper and beneficial? Wicked Men may ce- " lebrate a *Chriſtian Ordinance*, ——— But is a " Government culpable, or is a Law that is uſeful " in general, to be immediately repealed, be- " cauſe it is ſometimes abuſed by *wicked* or *hy-* " *pocritical* Men? [2] As the Laws requiring the " *Sacramental Teſt* do not make Men *wicked* and " *prophane*; ſo neither will the removing thoſe

[1] *Occaſional Paper*, Numb IX. 1736. p. 13.

[2] Bp. *Sherlock*'s Vindication of the *Corporation* and *Teſt Acts*, p. 20.

" *Laws*

" *Laws* make them *pious* and *holy*. The Re-
" medy muſt be applied to the Men, 'tis the
" Wickedneſs of the *Receiver* that calls for Cor-
" rection. ——— "

May not an *Atheiſt* offer in ſome Caſes to take an Oath? [1] " Are not the Courts of *Weſtminſter*
" then as culpable in ſuffering ſuch a Man to
" declare himſelf a *Chriſtian* by taking a *Chriſtian*
" *Oath*, as a *Clergyman* for admitting him to
" *Chriſtian Communion*. In Truth neither the
" one nor the other ought to be blamed, for
" charitably ſuppoſing the beſt, and treating
" Men as innocent, till they are proved to be
" guilty. The [2] Form of *Adminiſtring an Oath*,
" however uſeful in general, muſt be at leaſt e-
" qually liable to all the Objections made to the
" *Sacramental Teſt*. Is it not in the modern
" Stile *proſtituting* the *ſacred Writings* to the
" *worldly Purpoſes of determining Civil Rights*?
" Is it not tempting *Atheiſts* and *Debauchees* to
" profane the holy Scriptures, and profeſs them-
" ſelves *true Chriſtians*, when they are *errant*
" *Unbelievers*? And in general with reſpect to
" the *Oaths* taken to the *Government*, in whatever
" Form thoſe *Oaths* are adminiſtred, is not the

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[1] *Occaſional Paper*, No. IX. p. 12.

[2] The conſtant Method of taking an *Oath*, is by laying the right Hand upon the *Holy Goſpel*, and kiſſing it, with a ſolemn Imprecation. ——— So help me God, and the Contents of this Book. *Id. Ib.*

Sir *Roger L'Eſtrange* obſerves, Fables, Pt. 2. Fab. 237. That there have been Perſons who pretended to make a Conſcience both of an *Oath* and a *Law-ſuit*, and yet to ſave an Eſtate have found out *Salvos* and *Reſerves*. " Thou talkeſt (ſays one of theſe to a Friend) of *ſuing* and *ſwearing* why for
" the one, it is my *Attorney ſueth*, and for the other, what ſig-
" nifies the Book with a Calves-skin Cover, and a Paſte-
" board Stiffning betwixt a Man's Lips and the Text." And pray would it be right to lay aſide the Uſe of an Oath, notwithſtanding ſuch Abuſes of it may ſometimes happen?

" requiring theſe *Oaths* more liable than the *Sa-*
" *cramental Teſt* to all the Objections of abaſing
" an Act of Religion, into a *Political Tool* for
" civil Purpoſes? Is not an *Oath* a ſolemn reli-
" gious Appeal to the great Searcher of Hearts?
" And though in Diſputes about Property *an*
" *Oath for Confirmation* be appointed in Scrip-
" ture *as an End to all Strife*, yet where is it
" appointed as an Aſſurance of *Loyalty* and *Al-*
" *legiance?* And for what Reaſons, except the
" publick Peace, is this Act of Religion required
" for the Purpoſes of Civil Government?"

Nor can the *Legiſlature* be thought blameable for continuing the *Teſt Act*, if for no other Reaſon, yet for its great Uſe at leaſt towards the Preſervation of the *Church Eſtabliſhment*, tho' ſome *Hypocrites*, who may probably be Enemies to our moſt excellent Conſtitution, may be tempted to comply with the Injunctions of this Act, for ſecular Ends and Purpoſes. For all thoſe Actions which to other Perſons may be Occaſions or Temptations to Sin, cannot on that Account be deemed unlawful, without condemning at the ſame Time the Practice of our bleſſed *Saviour*, and his *Apoſtles*. [1] " For our Lord himſelf in going to
" feſtival Entertainments, greatly offended the
" ſcrupulous *Phariſees*, and in ſome Senſe occa-
" ſioned their ſinning as they did by throwing
" unjuſt Reproaches upon him. (*Luke* vii. 34.)
" Again, when he truſted what Money he had to
" *Judas Iſcariot*, he knew that the Cuſtody of it
" would tempt that ill-diſpoſed Man to be a
" *Thief*, as he actually was, (*John* xii. 6.) And
" to mention a Caſe that more nearly relates to
" the *Sacrament of the Lord's Supper* ——— In

[1] A Plea for the *Sacramental Teſt*, &c, p. 123, &c.

" the

" the Time of the *Apoſtles*, a *Feaſt of Charity* " was join'd to the *Communion*, before or after " it; in which the poorer Sort of *Chriſtians* were " entertained at the Expence of the more wealthy. " This might very eaſily tempt ſome Sort of " Perſons to come to the *Communion*, chiefly, " or wholly, with a View to partake of the " Feaſt that went with it. We have Reaſon to " think it did ſo, for ſome came hungry, others " got to be drunk there. (1 *Cor.* xi. 21.) Now in " the Caſes here mentioned, was the Sin of the " *Phariſees* or that of *Judas* chargeable in any " Degree upon our Saviour? Or were the *Love-* " *feaſts*, on Account of the ill Effects they had " upon *vicious Chriſtians*, unlawful to be conti- " nued? The former of theſe Queſtions needs no " Anſwer; and the latter may ſafely be anſwered " in the Negative. For certainly, if the *Apo-* " *ſtle* had judg'd that thoſe *Feaſts* had been un- " lawful, he would have ſuppreſſed them, which " was not done: For we find, that they were " commonly uſed in the Church more than 200 " Years after our Saviour (See *Bingham*'s Anti- " quity, Book 15. Ch. vi.) From theſe Exam- " ples, and from the Nature of the Thing it- " ſelf, it is ſufficiently evident, that an Action " may be ſometimes innocent and right, not- " withſtanding it leads other Perſons into Sin. " Your farther Reaſonings upon this Subject you " may find fully anſwered in the excellent Tract " laſt quoted. (p. 125, *&c.*)

I am, Sir, with the higheſt Eſteem for your Perſon, (though none for your Principles)

Your moſt Obedient Humble Servant,

P. C.

10th of *January*, the Day that the truly primitive Archbiſhop *Laud* was martyr'd.

CHAP.

CHAP. I.

Dangerous Poſitions againſt the Civil Magiſtrate.

GOD hath appointed the Nobility to bridle the inordinate Appetite of Princes, and in ſo doing they cannot be accuſed as Reſiſters of Authority.

[a] *Knox*'s Hiſtory, p. 343. as quoted by Bp *Bancroft*, Dangerous Poſitions, Edit. 4to, 1640. p. 14.)

The

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[a] *Knox* was a terrible Republican, "He calls *Mary* Queen "of *Scots* (who was his lawful Sovereign) in his Preface to "his *Firſt Blaſt of the Trumpet againſt the monſtrous Regi-* "*ment of Women* (Printed 1558.) *Jeſabel*. Calls her Go- "vernment (p. ibid.) the Empire or Rule of a wicked "Woman, yea of a Traitreſs and Baſtard. (p. 2.) The mon- "ſtrous Empire of a cruel Woman. I am aſſured, (ſays he, "p. 36.) that God hath revealed to ſome in this our Age, "that it is more than a Monſter in Nature, that a Woman "ſhall reign and have Empire above Man. (p. 5.) If any "think, that the Empire of Women is not of ſuch Impor- "tance, that for the ſuppreſſing of the ſame any Man "is bound to hazard his Life, I anſwer (ſays he) that to "ſuppreſs it is in the Hand of God alone: But to utter "the Impiety and Abomination of the ſame, I ſay is the "Duty of every true Meſſenger of God. (p. 5, 6.) I ſay, "that of Neceſſity it is, that this monſtriferous Empire of "Women (which amongſt all Enormities, that this Day do "abound upon the Face of the whole Earth, is moſt "deteſtable and damnable) be openly revealed and plainly "declared to the World, to the End that ſome may

"repent

The Puniſhment of ſuch Crimes as touch the Majeſty of God, doth not appertain to Kings and chief Rulers only, but alſo to the whole Body of the People, and to every Member of the ſame, as Occaſion, Vocation and Ability ſhall ſerve, to revenge the Injuries done againſt God. [*Bancroft Ibid.*] If Princes be Tyrants againſt God and his Truth, their Subjects are freed from their Oaths of Obedience. [*Knox* to *England* and *Scotland*, Fol. 78. *Bancroft* ibid.]

The making of Laws doth belong to the People; and Kings are but as Maſters of Rolles. [*Buchanan*, as quoted by *Bancroft Ibid.*]

The People have the ſame Power over Kings, that the King hath over any one Man. [*Buchanan*, *Bancroft*, Ibid.

It were good that Rewards were appointed by the People, for ſuch as ſhould kill Tyrants, as commonly there is for thoſe that have kill'd either Wolves or Bears, or have taken their Whelps. [*Buchanan*, *Bancroft*, Ibid.]

[a] The People may arraign the Prince, the Miniſter may excommunicate him, he that by Excommunication

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"repent and be ſaved." (See Mr. *Fuller*'s Account of his Principles, and foul Language, *Strypes* Memorials, Vol. 3. p. 242. Dr. *John Leſley*, Bp. of *Roſs*, [Hiſt. Lib. X. p. 537.] gives the following Character of *Knox*, "Homo nec humanitate, nec artium cognitione, nec aliis vel Naturæ, vel Ingenii Dotibus ornatus, niſi effrænatam audaciam, ac virulentæ Linguæ Volubilitatem, ſtulte ſine artis præſcripto fluentem, Dotes appellare voluerit, & Cambden, *Elix.* p. 44. Knoxius Præfervidus Regiæ Auctoritatis Impugnator, è Primaria Nobilitate plures ſpe proventuum Eccleſiaſticorum Ineſcatos in ſuas partes pertraxit."

[a] Notwithſtanding theſe wicked Poſitions, we are informed by Bp. *Bramhall* (in his Tract intitled *Serpent Salve*, Works, p. 525.) "That the Nonconformiſts have ſolemnly proteſted in Print, that no Chriſtians under Heaven do give more

"to

communication is caſt into Hell, is not worthy to enjoy any Life upon Earth. [*Buchanan*, *Bancroft*, ibid.]

" to the *Regal Supremacy* than they: Yea without Limitation " or Qualification. That for the King not to aſſume ſuch a " Power, or for the Churches within his Dominions to deny " it, is damnable Sin, altho' the Statutes of the Kingdom " ſhould deny it him. That he is not tied to their *Chriſti-* " *anity*, but the Crown, from which no Subjects have a Power " to ſeparate it: That tho' the King commands any thing " contrary to the Word of God, yet we ought not to reſiſt, " but peaceably forbear Obedience, and ſue for Grace: when " that cannot be obtained, meekly ſubmit ourſelves to Puniſh- " ment. That it is utterly unlawful for any *Chriſtian* " Churches, by armed Power againſt the Will of the Civil " Magiſtrate, to ſet up in publick the true Worſhip of God, " or ſuppreſs any Superſtition or Idolatry. The King only " has Power within his Dominions to convene Synods of " Miniſters, and by his Royal Authority to ratify their Ca- " nons. Yet that if it ſhould pleaſe the King and Civil " State to continue Biſhops, they could be content without " Envy to ſuffer them to enjoy their State and Dignity, and " to live as Brethren with thoſe Princes that ſhould acknow- " ledge Homage to them."

² King *James* in his Advice to Prince *Henry* (Βασιλικον Δωρον. p. 92.) ſays, " I would not have you verſed in ſuch " infamous Invectives as *Knox* and *Buchanan*'s Chronicles; " and if any of theſe Libels remain in your Days, uſe the " Law upon the Keepers thereof, puniſhing them even as it " were the Authors riſen again. And Mr. *Corbet* (in his un- " girding of the *Scottiſh* Armour, p. 46.) obſerves, That *Bu-* " *chanan*'s Regni Jus was condemned by Act of Parliament. " *Buchanan* (according to a modern Writer (Riſe of *Fanati-* " *ciſm*, p. 18.) died 1582, raving mad, acknowledged his " villanous Forgeries and begged his Majeſty King *James*'s " Pardon, and earneſtly deſired, that his infamous Books " might be burnt, and that God would grant him Space to " reverſe and blot out with his own Hand thoſe abominable " Falſities he had maliciouſly ſpread abroad. But immedi- " ately after this Interval, he was again ſeized with a Fren- " zy." See *Udal*'s Hiſtory of *Mary* Queen of *Scotland*, 12° p. 55.

To

To teach that it was not lawful in any Case to resist the superior Powers, but rather to submit ourselves to Punishment, is a dangerous Doctrine, taught by some, by the Permission of God for our Sinnes. [*Goodman* See *Bancroft*, p. 35.]

It is the Office of Counsellors to bridle the Affections of Princes and Governours. Noblemen were first ordained to bridle Princes. Noblemen have their Honour of the People to revenge the Injuries of their Kings, and not for their lusty, Hawking, Nimble Diceing, Carding, Singing and Dauncing, open Bragging and Swearing, False Steering and Flattering, subtil Picking and Stealing, cruel Polling and Pilling, [*Goodman*, *Bancroft*, ibid.]

The Authority which Princes have, is given them from the People. Kings, Princes and Governors have their Authority of the People, (and upon Occasion) the People may take it away again, as Men may revoke their *Proxies* and Letters of Attorney. [*Obedience*. See *Bancroft*, ibid.]

If Magistrates without Fear transgress God's Laws themselves, and command others to do the like, then have they lost that Honour and Obedience, which otherwise their Subjects did owe unto them; and ought no more to be taken for Magistrates, but be examined, accused, condemned and punished as private Transgressors, [*Goodman*. See *Bancroft*, p. 36.]

Judges ought by the Law of God to summon Princes before them for their Crimes, and so proceed against them as against all other Offenders. [*Obedience*, *Bancroft*, p. 36.]

Evil Princes, ought by the Law of God, to be deposed, and inferior Magistrates ought chiefly to do it. Examples allowed of Kings deposed.

Edward II, *Richard* II, *Chriſtierne* of *Denmark*, &c. [*Goodman's Obedience.* See *Bancroft*, p. 36.]

It is lawful to kill wicked Kings, and Tyrants: and both by God's Law, and Man's Law, Queen *Mary* ought to have been put to Death, as being a Tyrant, a Monſter, a cruel Beaſt, *&c.* Examples. The Subjects did kill the Queen's Highneſs *Athalia*. *Jehu* killed the Queen's Majeſty *Jeſabell*. *Elias* being no Magiſtrate killed the Queen's Majeſty's Chaplains, *Baal*'s Prieſts. Theſe Examples are left for our Inſtruction; where this Juſtice is not executed, the State is moſt corrupt. (*Obedience, Goodman*, See *Bancroft*, p. 36.]

When Magiſtrates do ceaſe to do their Duties, (in thus depoſing or killing of Princes) the People are as it were without Officers, and then God giveth the Sword into their Hands, and he himſelf is become immediately their Head: For to the Multitude a Portion of the Sword of Juſtice is committed: From the which no Perſon, King, Queen or Emperor, being an Idolater, is exempt, *He muſt die the Death*. The People in the xxvth of *Numbers*, did hang up certain of their *Heads* and *Captains*, which ought to be for ever a perpetual Example of their Duty, in the like Defection to God, to hang up ſuch Rulers as ſhall draw them from him. If neither the inferior Magiſtrates, nor the greateſt Part of the People will do their Offices (in puniſhing, depoſing, or killing of Princes) then the Miniſter muſt excommunicate ſuch a King; any Miniſter may do it againſt the greateſt Prince. ——— If they know any *Jonathan* they muſt go to him to be their Captain, and he ought not to refuſe them. By the Word of God (in ſuch a Defection) a private Man having ſome ſpecial inward Motion may kill a *Tyrant*, as *Moſes* did the *Egyptian*, as *Phinees* did the *Lecherous*, and as *Ehud* did King *Eglon*;

Eglon; or otherwiſe, a private Man may do ſo, if he be commanded or permitted by the Commonwealth. [*Goodman*, *Obedience*, See *Bancroft*, p. 36, 37.]

The Errours of Princes are not to be maintained, but ſharply to be rebuked, and told to them by thoſe, which will be eſteemed God's Miniſters and Servants. Our Princeſs therefore, as ſhe deſerveth high Commendation, for that good Work which the Lord our God hath wrought by her, ſo ought ſhe not to be flattered in following her Fantaſies, but rather *ſharply to be reproved*, for that ſhe chuſeth rather to thruſt out of the Miniſtry true and learned Preachers, than a Piece of Popiſh Pomp.

[Maiſter Doctour *Wy*'s Epiſtle in Defence of the Faythful. *A Part of a Regiſter*, p. 10.]

This Diſcipline ought to be ſet up, and all Princes ought to ſubmit themſelves under the Yoke of it. Yea what Prince, King or Emperor ſhall diſanull the ſame; he is to be reputed God's Enemy, and to be held unworthy to reign above the People.

[Exhortation to *England*, p. 91, 92. as quoted by Sir *William Dugdale*, ſhort View, p. 11.]

Without the Prince the People may reform, and muſt not tarry for the Magiſtrate.

[*Barrow*'s Refut. as quoted by *Dugdale*, ibid. p. 18.]

They may kill wicked Princes as Monſters and cruel Beaſts.

[*England*'s Complaint againſt the Canons, *Dugdale*, ibid.]

If you have ſaid ſome Time of yourſelf, *Tanquam Ovis*, as a Sheep appointed to be ſlain. Take heed you hear not now the Prophet, *Tanquam indomita Juvenca, as an untamed and unruly Heifer.*

[[a]*Edward Dering*'s Serm. before the Queen *Feb.* 25, 1569. p. 8.]

Surely, if this be the Saying of the *Prophet*, as indeed it is, that Lying, that Swearing, that blind and wilful Ignorance ſhall be puniſhed. Let not the Princeſs deceive herſelf, the Spirit of God doth not poſſeſs her Heart: If ſhe hear daily Lying and blaſphemous Swearing, and ſee the People's Ignorance, and yet leave all unpuniſhed; look unto theſe Things better if you will, look well unto yourſelf, you cannot pretend Ignorance. This is plain enough, if any thing be enough; and leaſt you ſhould ſeek too buſily to be deceived, I will rehearſe the plain Law of the Lord. [*Dering*'s Serm. p. 15.

Look upon your Miniſtry, and there are ſome of one Occupation and ſome of another, ſome *Shake-bucklers*, ſome *Ruffians*, ſome Hawkers and Hunters, ſome Dicers and Carders, ſome blind Guides that cannot ſee, ſome dumb Dogs, and will not bark, and a thouſand more Iniquities have covered the Prieſthood; and yet you in the mean while, that all theſe Whoredoms were committed, you at whoſe Hands God will require it, you ſit ſtill, and are careleſs, and let Men do as they liſt, it toucheth not your Commonwealth, and therefore you are ſo well contented to let all alone. [*Dering's* Serm, p. 27.]

[b] The laſt Days of your Reign are turned rather againſt Jeſus Chriſt and his Goſpel, than to the Maintenance of the ſame.

I have

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[a] Mr. *Peirce* (Vindication of the *Diſſenters*, Part I. p. 42.) ſays, "That Mr. *Edward Dering* was the younger Brother "of a good Family, and a Man of a bold and courageous "Spirit, and extraordinary Piety."

[b] Queen *Elizabeth* (ſays Bp *Bramhall* in his *Serpent Salve*, Works, p. 554.) "is now a Saint with our ſchiſmatical *Mar-*
"*prelate*

I have great Cauſe of Complaint, Madam; nay, the Lord and his Church have Cauſe to complain of your Government: Not ſo much for any outward Injury, as I, or any other of your Subjects have received, as becauſe we your Subjects this Day are not permitted to ſerve our God under your Government, according to his Word; but are ſold to be Bond-ſlaves, not only unto our Affections, to do what we will, ſo that we keep ourſelves within the Compaſs of eſtabliſhed Civil Laws, but alſo to be Servants unto the Man of Sin, [meaning the *Pope*] and his Ordinances. ———

Among the reſt of the Princes under the Goſpel, that have been drawn to oppoſe themſelves againſt the Goſpel, you muſt think yourſelf to be one: for until you ſee this, Madam, you ſee not yourſelf, and they are but *Sycophants* and Flatterers that tell you otherwiſe. Your Standing is and hath been by the Goſpel. It is little or ſmally beholden to you for any thing that appeareth. The Practice of your Government ſheweth, that if you could have ruled without the Goſpel, it would have been to be feared, whether the Goſpel ſhould have been eſtabliſhed or not. For now that you are eſtabliſhed in your Throne, and that by the Goſpel, ye have ſuffered the Goſpel to reach no farther than the End of your Sceptre limiteth unto it. ———

If we cannot have your Favour, but that we muſt omit our Duty towards God, we are unworthy of it; and, by God's Grace, we mean not to purchaſe it ſo dear. ———

The whole Truth we muſt not ſpeak, the whole Truth we muſt not profeſs: your State muſt have a Stroke above the Truth of God.

" *prelate*; but when ſhe was alive, thoſe railing *Rabſhakehs* " did march her with *Aheb* and *Jezebum*."

Now,

Now, Madam, your Majeſty may conſider, what Good the Church of God hath taken at your Hands; even outward Peace with the Abſence of Chriſt Jeſus in his Ordinance. Otherwiſe as great Troubles are likely to come, as ever were in the Days of your Siſter.

As for the Council and Clergy, if we bring any ſuch Suit unto them, we have no other Anſwer but that which *Pharaoh* gives unto the Lord's Meſſengers, touching the State of the Church under his Government.

For when any are called for this Cauſe before your Council, or the Judges of the Land within your Land, they muſt take this as granted once for all, that the Uprightneſs of their Cauſe will profit them nothing, if the Law of the Land be againſt the ſame. For your Council and Judges have ſo well profited in Religion, as they will not ſtick to ſay, that they came not to conſult whether the Matter be with, or againſt the Word, or not. But their Purpoſe is to take the Penalty of the Tranſgreſſions, or ſuppoſed Tranſgreſſions of your Laws.

If your Council were wiſe, they would not kindle your Wrath againſt us: but, Madam, if you give Ear unto their Words, no mervail, that you have no better Counſellors.

This know, Madam, that he that hath made you and me, hath as great Authority to ſend me of his Meſſage unto you, as he had to place you over me.

[[3] *Penry*'s Addreſs to the Queen in a Petition, *Strype*'s Life of Archbiſhop *Whitgift*, p. 410, 411, 412.]

CHAP.

[3] This unhappy Man was taken at *Stepney*, and condemned for Felony, and hang'd at Sir *Thomas Waterings*, upon whoſe Death an honeſt *Northern Rhimer* made theſe Couplets.

The

The Welſhman is hang'd.
Who at our Kirk ſlang'd,
And at our State bang'd,
And brened are his Bukes,
And tho' he be hang'd,
Yet he is not wrang'd,
The De'ul has him fang'd,
In his kruked Klucks.

Foulis's Hiſt. of the wicked Plots and Conſpiracies of the pretended Saints, p. 61. *Weever*'s Funeral Monuments, p. 56.

Penry was Author of a great Number of Libels againſt the eſtabliſhed Church; and there was no one that could ſilence him, and the reſt of the *Libellers* of thoſe Times, 'till *Tom Naſh*, a Man of *ſarcaſtical* Wit undertook them; who did it effectually in the following Pamphlets, *Paſquil & Marforio*, the *Counter-ſcuffle*, *Pap with a Hatchet*, or a *Fig for my Godſon*, or *Crack me this Nut*, or *a Country Cuffe*, that is, *A ſound Box of the Ear for* Martin *the Idiot*, to *hold his Peace*. Written by one *who dares call a Dog a Dog*. *Imprinted by* John A-noke, *&c. and are to be ſold at the Sign of the Crab-tree Cudgell, in Theback-coat-lane*. *Wood*'s *Athenæ*, vol. 1. p. 260. Edit. 1721. *Walton*'s Life of Mr. *Hooker*, p. 14.

CHAP.

CHAP. II.

Againſt the Biſhops and Clergy, &c.

THE Biſhops are the greateſt and moſt peſtilent Men that now our State hath, and are like to be the Ruine of her Majeſty and the whole State: Archbiſhops, and Biſhops are unlawful, unnatural, falſe and baſtardly Governors of the Church, and the Ordinances of the Divel. Pettie Popes, pettie Antichriſts: like incarnate Divels, they are Biſhops of the Divel; Biſhops are cogging and cozening Knaves. They will lie like Dogs. Our Biſhops are proud, popiſh, preſumptuous, profane, paltry, peſtilent, pernicious Prelates and Uſurpers; impudent, ſhameleſs, wainſcoatefaced Biſhops, like Beaſts, they are in *Premunire*. They ought not to be maintained by the Authority of the Civil Magiſtrate in any Commonwealth. They are, in Reſpect of their Places, Enemies of God. [*Hay any's Work, &c. Martin's* Epiſt. *Veal's* Dialogue as quoted by Bp *Bancroft's* dangerous Poſitions, p. 58.]

Their Crueltie is without Meaſure, they are Butchers and Horſe-leeches. It is the Portion of their Inheritance; their Blood-thirſty Attempts: theſe Dragons, their Tyrannie and Blood-thirſty Proceedings are inexcuſeable: in effect, that they conſpire to pull the Crown from her Majeſty's Head. [*Martin's* Proteſtation. See *Bancroft's* dangerous Poſitions, p. 59.]

Biſhops

Biſhops Callings are mere *Antichriſtian*: the Biſhops are Robbers, Wolves, Simoniacks, Perſecutors, Sowers of Sedition, and Diſcontentedneſs between her Majeſty's Subjects; they have incurred the Statute of *Premunire*, they are (*ipſo facto*) depriveable: though they be in the Church, yet they are none of the Church.

The true Church of God ought to have no more to doe with them, and the *Synagogue*, (namely their *Antichriſtian Courts*) then with the *Synagogue* of *Satban*. Be packing Biſhops; you ſtrive in vain, you are laid open already. *Friars* and *Monks* were not ſo bad.

[*Udal*'s Dialog. *Martin* ſen, Ep. to *Epitome*. See *Bancroft*, ibid.]

Of all the Biſhops that ever were in the See of the Archbiſhop of *Canterbury*, there was never any did ſo much Hurt to the Church of God, as he hath done: no Biſhop that ever had ſuch an aſpiring and ambitious Mind as he; no not *Cardinal Wolſey*. None ſo proud as he; no not *Stephen Gardiner* of *Wincheſter*, none ſo tyrannical as he, no not *Bonner*. He ſits upon his *Cogging-ſtool*, which may truly be called the Chair of Peſtilence. His Mouth is full of Curſing againſt God, and his Saints. His Feet are ſwift to ſhed Blood: there is none of God's Children but would as live ſee a Serpent, as meet him, it grieveth them to ſee ſo wicked an Enemy of God and the Church: *Beelzebub* of *Canterbury*, the *Canterbury* of *Caiaphas*: *Eſau*, a monſtrous *Antichriſtian Pope*: A moſt bloody Oppreſſor of God's Saints: a very *Antichriſtian Beaſt*, a moſt *vile* and *curſed Tyrant*. In Reſpect of his *Antichriſtian Prelacy* over God's Church, and for the notable Hatred which he hath ever betrayed towards the Lord and his Truth, I think him one of the diſhonourableſt Creatures under Heaven. [The Dialogue that came from *Throgmorton*, *Martin*

ſen? Epiſt. out of *Scotland* before *Reformation, no Enemy.* Referred to by *Bancroft*, p. 59, 60.]

And again of the Biſhops, but eſpecially of the Archbiſhop, in his Behaviour, Wrath, Anger, Reproach and Diſdain, as in a Wood ſo many Lions, Bears, Tygers and cruel Beaſts were ſeen to range and in this more ſavagely, that whereas they by Time and Uſage may be tamed and appeaſed, this Man never. [The unlawful Practices of Prelates, Sign. E 6.]

That our L. B. B. as *John* of *Canterbury*, with the reſt of that ſwiniſh Rabble, are petty Antichriſts, petty Popes, proud Prelates, Enemies to the Goſpel, and moſt covetous, wretched Prieſts, *&c.* I will tell you, Sir, I am perſuaded in my Conſcience, that the Lord hath given many of our Biſhops over to a reprobate Senſe, for they do artfully oppoſe themſelves againſt the Lord his known Truth; and perſecute it; and I ſuppoſe them to be in a State of Sin againſt the Holy Ghoſt: for they have manifeſted in their publick Writings; yea and preſt forth by Authority, ſuch horrible, blaſphemous and heretical, yea damnable Doctrines, which my very Heart trembleth to repeat.

[*Marprelate*'s Books, quoted by Mr. *Strype*, Life of *Whitgift*, p. 290.]

Wel, by God's Power, we have fought with the *Wolves*, for theſe and ſuch like *Popiſh Chaffe*, and God hath given us the Victory: we have now to do with the *Foxes*; let us not Fear; there is no Craft, Cunning or Policy againſt the Lord: wee have Chriſt and his Apoſtles, and all the Prophets ever ſtriving againſt the Hypocrites of their Time of our Side. A Strawe for Popiſh Policy.

[*Anthony Gilby*'s Letter. *A Part of a Regiſter*, p. 13.]

For

For if in King *Henries* Daies, loyterous and hypocritical *Fryars* and *Munks* (for all their great Authority and undeſerved Eſtimation) were in Diſpite of the *Pope* put down: why ſhould you think it an impoſſible Matter in Queen *Elizabeth*'s Days, to make a Search amongſt thoſe that are their Succeſſors, and ſaw off ſome of your Branches, that make you all to be as evil, if not worſe, than a great Sort of your Predeceſſors were; that is idle Overſeers, ſlow-preaching Paſtors, vain-glorious *Prelates*, Refuſers of Reformation, and maliciouſly and wilfully blind Biſhops. I am ſomewhat plain with you, my Lords, and therefore I pray you bear with me if you liſt, for I cannot bear no longer with you: and tell me yourſelfe how I ſhould otherwiſe call you, that are aſhamed to eat and drink with your poor Brethren, whom your Conſcience is not able to accuſe: that are not aſhamed to pretend you laboured ſore for them, and yet (when you might ſhew them Favour, and were deſired by diverſe Noblemen ſo to do) are angrie at the Heart, that they are releaſed out of Priſon, and that you have no more Law againſt them; If I have termed you wrong, what muſt I tearme you, that with a great Train of Ruffians after you, and your Gentlemen-uſhers afore you, and you yourſelf with a loftie Look coming after, ride, or goe with ſingular Pleaſure in the ſame? If I have belied you, then ſay yourſelf, how will your own Conſcience call you, when it biddeth you confer with your Brethren, and you will not, but rather if they were falling into *Hereſies*, help to thruſt them further in: And when as you conferre with ſecular Men in ſecular Matters, and with the Pope himſelf in his Canons, and with thoſe that are in the chief Points of Religion, (as you confeſſe yourſelf) agreeable

with you, refuſe utterly to ſpeak; and hate them worſe than *Arreans*, whom other Churches caſt out, and you, like *good Overſeers* allow of. If I have ſlandered you, Lordes, *(for never a Barrel is the better Herring)* what ſhall I terme you that keep *Lords of Miſrule*, that can neither rule neither yourſelves, neither your Wives, nor your Children, nor the reſt of your Family; who ſpend whole Dys and Weeks in idle Walking and Talking, Hunting and Hawking, and ſuch idle and unſeemly Exerciſes for your Profeſſion: call yourſelves what you will or can: if I muſt call you truely, I can tell you no otherwiſe than I have done. ——

If you were not now become the Children of Darkneſs, why hate you or cannot abide the Light of God's Worde, to the which you are ſo often and earneſtly provoked.

You would ſay, forſooth, if you ſhould be ſo ſtout in the Maintenance of God's Lawes as theſe Men *(viz.* the *Judges)* were of the Lawes of the Realm, you ſhould be put out of your Livings, and peradventure *Popiſh Wolves* placed in your Stead. And leaſt this ſhould happen, you *Proteſtant Wolves* (which love a fat Flock as well as any *Popiſh Wolf*) have, for the Love you have to God's Glory, diſpenſed with his Word, that it might be the better received, and the Queen, by little and little, confirm'd in the true Religion, and drawn to *Papiſtrie*. —— Bear with me a little I pray you, if I rubbe you a little on the Gall; for I do it not lightly and floutingly, or unjuſtly to deface you; but ſomewhat plainly and roundly to warne you, and in God's Name, (as you will anſwer at the laſt Daye) to charge you, to amend you, and repent whileſt you have Time.

Fare

Fare you well, and do no worſe:
Love the Church more then your Purſe,
Take in good Woorth, I write no Name,
You in my Caſe would do the ſame.

[A friendly Caveat to Bp *Sands*. *A Parte of a Regiſter*, p. 377, 378, 379, 380, 381.]

But methinke I can diſcourſe your Generation better then ſo; I know it for a Truth, that the Archbiſhop begate you, and the Biſhop of *Rome* begate him, and the *Divel* begat him, I meane concerning your Offices. So now in Reſpect of your Offices, you ſee who is your *Grandſier*, and who your *Great Grandſier*. But methinke I heare you ſay, that altho' our Prince did not create you, yet ſhe doth allow of you. ——

And who ſeeth not that you go about like ſubtile *Phariſees*, to make us ſeem Enemies unto *Cæſar*? Who ſeeth not, that we beare more faithful Hearts to our Prince, then the whole Generation of you. For we from our Hearts pray daily for her Proſperitie in this Life, and her Salvation in the Life to come. But this is the Duetie, that you yield to her Majeſtie, you do ſeeke out of her Authority as out of a pleaſant Floure to ſcratch Poyſon, I mean the Hindrance of the Goſpel of Chriſt. [A Letter of *R. H.* to the Biſhop of *Norwich*, 1576. *A Part of a Regiſter*, p. 367, 368.]

And I am aſſured in the Lord, that you with all the *Archbiſhop's Adherents* be *Rebels* and *Traytours* unto God, and then how could you be hearty Friends unto ſo godly a Prince as wee have. [*Id. Ib.*]

Have you not plucked out thoſe Preachers, where God ſet them in? Do you think that Chriſt hath ſo little Care of his Flocke, which he purchaſed with no leſs Price than the Blood of his Life? —— Do you think, that he hath no more Care for them then to ſuffer their Living Food

to

to be taken away, and they to be ſtarved with Hunger, or elſ to be killed with Poiſon. Do you think that this Plea (I did but execute the Lawe) will excuſe you before the high Judge, where you, (except you repent with a deep Repentance) ſhall ſtand and tremble, like a *Thief in the Gaile*, and gnaſh your Teeth. Doe you ſee how you fill up the Meaſure of your *Manſlaughter*, that upon you may come the Blood of all them, which died for Want of the Foode of the Word; from him that died firſt under the Reigne of the Pope, until him that dieth this preſent Day for Want of Food in the City of *Norwich*. [*Id. Ib.*]

Remember how *Corah*, *Dathan* and *Abiram* meddled with the Prieſt's Office, being not thereunto admitted of God, and for their Hire they were ſwallowed quick into Hell. Behold I will prove your Sinne to be greater than theirs, and that by two Arguments. The firſt is, they deſired to be equal with *Moſes* and *Aaron*, or rather not to be equal, but to beare ſome Part of Government with them. But you thruſt *Moſes* and *Aaron* out of his Chair, and ſet down yourſelves in their Judgment-ſeat, and call them to Account and make them to, ſtand *Cap in Hand*, and judge them and condemn them. My other Argument is, *Corah* and his Company went about to trouble the Churches Diſcipline under the Law of *Moſes*, you have confounded this Diſcipline under the Goſpel of *Chriſt*. —— [*Id. Ib.* p. 369.]

Then if thoſe *barking Bandogges*, which did but barke at *Moſes* and *Aaron*, and had no Power given them to bite, if they were chained up in Hell, what ſhall become of thoſe *byting Bandogges*, which have ſo bitten *Moſes* and *Aaron*, that for their Wounds they are not able to come and ſtande in the Churche, to preach the Law of God as they were wont to doe. —— [*Id. Ib.*]

Well

Well then, if you be an unlawful Judge in the Church, as I have the Truth of God on my Side, then you muſt needs be an Idol, ſoe that if I had reverenced you in your Judgment-ſeate, I ſhould have committed Idolatry, therefore now you ſee, how the Fear of diſpleaſing God, and not Stoutneſs and Contumacie of Mind cauſed me to deny you Reverence.

Laſt of all, to mingle a little *Iſop* with *Wormwood*, I counſel you in Chriſte, to have a Care for your Soule. In all Haſte renounce that evil Office, which you have uſurped without God. Repent you deeplie of your horrible Iniquitie, and that whilſt it is Time. Suffer us to enjoy the Benefit of our Preachers of God's Worde, for if the Cry of them pierce the Clouds, which aſke bodily Food, and cannot receive it, then will the Cry of them, which have their Soul's Food taken from them, pierce the higheſt Heaven, and ſtir up the Lord to avenge the Cauſe of his Anointed, and you yourſelf ſerve God in ſome other Calling, until he call you to ſome right and true Function in his Church. Theſe Things doe, leſt your Sinne be greater than it was before I told you. Thus if you will doe, I with my faithful Brethren, will pray to God, that theſe Things which I have ſpoken, may not fall upon you. *R. H.* [*Id. B.* p. 370.]

We pray you (moſt gracious Princeſs) commit this two-edged Sword into the Hands of faithful Men, that are zealous for the *Lord of Hoaſtes*, to encounter with the Prieſts of *Baal*, that it may be known unto all People in this Land, whether the God of the *Papiſts*, or the God of *Proteſtants*, be the true God of *Iſrael*: Which Thinge is more then to be done: For that by the great Diligence and Watchfulneſs of the *Jeſuits* and *Seminary Prieſts*, and the Multitude of untaught Miniſters,

niſters, (into whoſe Charge they may eaſily enter without any Reſiſtance) the Matter is grown more doubtful than heretofore: The Adverſaries Part greatly increaſe, and the new *Recuſants* ſpringing up every where: Whoſe Walls are to be battered and blown downe; onley by the loud Sounde of the Trumpet of the Goſpel. And as that bloody Man of *Rome* hath made many childleſs in this your Country, ſo in like Manner, let him be without Children in this your Dominion: Wipe him clean away, as one is wont to wipe a Diſh; he wipeth it, and afterwards turneth it upſide down. Yea make his Houſe like the Houſe of *Jeroboam*, that made *Iſrael* to Sinne. Feare not moſt noble Queen to cut off the Head of *Holophernes*: ſtrike the Naile into *Cicera* his Temple; then ſing a Song with *Deborah*, and the Damoſels alſo ſhall ſing with Timbrels, ſaying, the *Progenitors* of *her Majeſty have ſlain their Thouſands*, but *Queen* Elizabeth *hath ſlain her ten Thouſands*. And every one of us ſhall have juſt Cauſe to ſay, as we read, many Women have done valiantly, but your Majeſty ſurmounteth them all.

[The humble Petition of the Communaltie, *a Part of a Regiſter*, p. 317, 318.]

We mean the [1] Lordly Lords Archbiſhops, Biſhops, Suffragans, Deans, Univerſity Doctors, *&c.* and the Reſt of that proud Generation, whoſe Kingdome muſt downe, hold they never ſo hard: becauſe their tyrannous Lordſhips cannot ſtand with Chriſt's Kingdome. And it is the ſpecial Miſchief of our *Engliſh* Church, and the chief

[1] "Quis non Mallet mille Epiſcopos cum Faſtû ſuo Quam "unum *Puritanum*, illorum ſimilem qui hodie *angliam* tyran- "nide premunt? Nonne hic Faſtus eſt *Diogenis*, qui *Plato-* "*nis* torum Majore Faſtû calcabat. *Salmaſii* Defens. Reg. "p. 389."

Cauſe

Cauſe of Backwardneſs, and of all Breach and Diſſention; for they whoſe Authority is forbidden by Chriſt, will bear their Stroke without their fellow Servants, yea, tho' ungraciouſly, cruelly, and *Pope-like*, they take upon them to beat them, and that for their own childiſh Articles, being for the moſt Part againſt the manifeſt Truth of God. [*Preface to the* Admonition to the Parliament, *written by* [a] Cartwright, &c. *p.* 1.]

One Part is proud, pontifical and tyrannous, and the Word of God for the other Part expreſs and manifeſt, as if it pleaſed the State to examine the Matters, it would be evident. [*Id. Ib.*]

Now then if you will reſtore the Church to its ancient Office, this you muſt doe, inſtead of an Archbiſhop, or Lord Biſhop, you muſt make an Equality of Miniſters. Inſtead of Chancellours, Archdeacons, Officials, *&c.* you have to plant in every Congregation, a lawful and goldly *Seignorie*. [*Admonition, p.* 9.]

The Archbiſhop hath *three Keies*, becauſe Chriſt ſaid *paſce, paſce*; nay, rather becauſe he locketh up the Kingdome of Heaven ſoe faſt by holding

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[a] The learned Dr. *Whitaker*'s Opinion of one of *Cartwright*'s Books, is as follows: "Quem Cartwrightus nuper emiſit "Libellum, ejus magnam partem perlegi. Ne vivam, ſi "quid unquam viderim diſſolutius, ac penè puerilius. Ver- "borum ſatis ille quidem Lautum, ac novam Supellectilem "habet, rerum omnino nullam, quantum ego judicare poſ- "ſum. Deinde non modo perverſe de principiis in rebus ſa- "cris atque eccleſiaſticis authoritate ſentit. Sed in Papiſta- "rum etiam caſtra transfugit; a quibus tamen videri vult "odio capitali diſſidere. Verum nec in hac cauſâ ferendus, "& aliis etiam in partibus Tela a Papiſtis mutuatus. Denique "ut de Ambroſio dixit Hieronymus, verbis ludit, ſententiis "dormitat; & plane indignus eſt, qui a quopiam docto refu- "tetur." [Biſhop *Bancroft*'s Survey of the pretended holy Diſcipline. 1593. p. 379.]

out of Ministers that might preach the Worde, and keepinge in of idell and ignorante that can do nothing, that hardly doth anie Man enter therin. *Life of the 70th* Archbp. *p.* 31. *Imprinted* 1574.

Thus much I say unto you, and to all *Idel Ministers*, and to him, and all usurping Archbishops, and Bishops, leave your unlawful Callings, into which you have intruded yourselves, and with Speed repent, and humble yourselves before the Majesty of God, confessing your horrible and grievous Sinnes, with *Peter*'s Teares, in that you are the Cause, yea, and also the very Murderers of so many Soules, as perish in your Charges, knowing that the Lord will, in the great and terrible Day, require their Blood at your Hands. [*A Dialogue wherein is plainly laid open, the tyrannical Dealing of Bishopps against God's Children: with certain Points of Doctrine, wherein they approve themselves to be truly the Bishops of the Divell. B.*]

Puritane. I will tell you, Sir, I am perswaded in my very Conscience, that the Lord hath given many of our Bishoppes over into a reprobate Sense, for they do wilfully oppose themselves against the Lord his knowen Truth, and do persecute it (and I suppose them to be in a State of Sinne against the *Holy Ghost*) for they have manifested in their published Writings, yea, and pressed forth by Authority, such blasphemous, heretical, yea, damnable Doctrines, which my very Heart trembleth to repeat in Sorte as they have set them downe: which if those (whome they falsly call *Puritanes*) should set down and hold the like Errors and dangerous Pointes, I warrant you they should be cut off from the Face of the Earth, and right well they were worthy. [*Dialogue, B. ii.*]

Puritane. I'll tell you Master *Vicker*, I am of Doctour *Bridges*'s Mind, of our Bishops: for (saith he, *p.* 339, 340.) *That all our Lord Bishops in*

England

England *are Bishops of the Divel*: and I am sure of it by these two Marks. *viz. By their tyrannical dealing with God's Children, and by their wicked and unconscionable Lives, that they are not of God.* [*Dialogue. C.*]

Jacke. Ha, ha, Master *Vicker*, you see your Lord Bishop is a Divel by his own Confession; so indeed you are not the Lord's Minister, but the Minister of the Divel, as your Lord Bishop is the Bishop of the Divell. [*Dialogue, C. iii.*]

Jacke. Why, *Vicker of the Divell*, let the whole Convocation House of Divils know of it and you will, for they dare not, no not *Beelzebub* of *Canterbury*, the cheefe of the Divels, come to Disputation, thereby to approve their Callings to be lawful, and other Points in Controversy against the Discipline of God, as they have been often challenged, and offered by the *Puritanes*, even to adventure their Lives against their Bishopricks, and yet they durst not. And I pray you tell me, if they were not the Bishops of the Devil indeed, would they refuse this Offer. [*Dialogue, C. iiii.*]

Jacke. Tush, foe, little may he do if he cannot brag, crack, and face it out; for the Truth is, he wrote against the *Discipline* for no other End but to get a Bishopricke, for he hath never wrote since he hath caught one I warrant you: and the *Pied-faced Fool*, Dr. *Bridges*, imitating him, hopping to leap like as he hath done, but it will not be. [*Dialogue, C. 4.*]

Jacke. Why, *Vicker of the Divell*, I think you be one of the Vickers of Hell (that *Martine* speaks of;) it is no marvell though you take the Bishops of the Divel's Parte, for *Winchester*, when he went his Visitation last, told your Companions, the *dumb Dogges*, that if his Grace of *Canterbury*, and himself had not kneeled before her Majesty for you,

you had been all thruſt out of the Miniſtery. [*Dialogue, D.*]

From the Pope to the Cardinal, and from the Cardinal to the Archbiſhop, and from the Archbiſhop to the Lord Biſhop, and from the Lord Biſhop to the Prieſt, they can give no Reaſon of any Calling they have out of the Word of God. But all are the Inventions of Men to deface the true Word of God, and the true Governours of the ſame; by whom all ſuch Matters are to be governed, as appeareth to thee in the Word of God.

[Principles of the *Puritans* in *Kent*, collected from the Writings of [1] *Dudley Fenner*. *Strype's Whitgift*, p. 124.

Ye ſhall pray that God would ſtrike through the Sides of all ſuch as goe about to take away from the Miniſters of the Goſpel, the Liberty which is granted them by the Word of God. [A Supplement to the Prayer, ſince the Time of Archbiſhop *Whitgift*. *Strype's Whitgift, ibid.*

The Practices of the Adverſaries, I mean our Biſhops, ſhew manifeſtly, that theſe *Relicks of curſed* Babylon, which they maintain among us, muſt needs *goe away with a Noiſe*, as the reſt was overthrown. They will not yield to the Truth, howſoever it hath gotten the upper Hand of them; the Lord *muſt uſe Violence, throw them out*, as he did againſt the *Caterpillars* their *Forefathers*, *Revel.* xviii. 19. [*Supplication to the Parliament.*]

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[1] What a dangerous *Republican* this *Fenner* was, appears from his own Words. *Inter ſe fœdus eſt, ut omnes Juſte & ſecundum Reipublicæ Leges gubernent, quas ſi peſſundant e Medio tollantur. Fenneri* Sacr. Theolog. cap. 14. p. 89.

Huic quiſque privatus reſiſtet, etiam ſi poteſt, e Media tollet. Id. p. 100. *Hunc tollant vel pacifice, vel cum bello.* Id. Ib.

Truly for my own Part, God aiding me, I will never leave the Suit, tho' there ſhould be a thouſand Parliaments in my Days, until I obtain it either at your Hands, *or bring the Lord in Vengeance to plead* againſt you, for repelling his Cauſe. [Supplication, p. 44. *Strype*'s Annals, vol. 4. p. 175.

Remember, that one Day, you muſt be preſented before the Tribunal Seat of Jeſus Chriſt, to be arraigned for all the Souls, that have gone to Hell, ſeeing you will needs be the Rulers of the Church, ſince the Goſpel firſt appeared in this Land, then ſhall you not be excuſed with this, *The Queen and Council will have it ſo.* —— The Truth will prevail in ſpite of your Teeth, and all other Adverſaries unto it; (for God diſdaineth to be croſt with Duſt and Aſhes). Therefore be not obſtinate, ſo long as you will be found Fighters with God; but prevent his Wrath, *leaſt it break forth againſt you like Fire*, that none can quench, becauſe of the Wickedneſs of that Invention. [Demonſtration of the Truth of that Diſcipline, *&c.* with a Dedication to the ſuppoſed Governours of the Church of *England.*]

Do not think, that becauſe you [the Biſhops] have human Authority on your Side, therefore you are ſafe; for he whoſe Authority is on our Side is the greateſt, to whoſe Voice all the Devils in Hell ſhall ſtoop, much more the *ſilly Arm of ſinful Fleſh.* We have ſought to advance this Cauſe of God, by humble Suit to the Parliament, by Supplication to your Convocation-houſe; by writing in Defence of it; by challenging to diſpute for it; ſeeing none of theſe Means uſed by us have prevailed; if it come in by that Means *which will make your Hearts to ake*, blame yourſelves; for it muſt prevail, malgre the Malice of all that ſtand out againſt it, or ſuch a Judgment muſt

muſt overtake this Land, as *ſhall cauſe the Ears that hear thereof to tingle*, and make us a bye Word to all that paſs by us. [*Id. Ib.*]

The Booke of the Generation of Antichriſt the Pope, the reueled Childe of Perdition and his Succeſſours, &c.

The Diuell begot Darkneſs, Darkneſs begot Ignorance. Ignorance begot Errour and his Brethren. Errour begot Free-will and Self-loue. Free-will begot Merites. Merites, Forgetfulneſs of the Grace of God. Forgetfulneſs of the Grace of God begot Tranſgreſſion. Tranſgreſſion begot Miſtruſt. Miſtruſt begot Satisfaction. Satisfaction begot Sacrifice of the Maſſe. Sacrifice of the Maſſe begot *Popiſh* Prieſthood. *Popiſh* Prieſthood begot Superſtition. Superſtition begot Hypocriſie. Hypocriſie the King begot Lady Lucre. Lucre brought forth that Babe Purgatorie. Purgatorie begot Foundation of Penſions, and Patrimonie of the Church. Penſions and Patrimonie begot Mammon of Iniquitie. Mammon begot Aboundance. Aboundance begot Fulneſs. Fulneſs begot Crueltie. Crueltie begot Domination in Ruling. Domination begot Ambition and Pompe. Ambition begot Simonie. Simonie begot the *Pope* and his Brethren, the Cardinals with all their Succeſſours, Abbots, Priors, Arch-biſhops, Lord-biſhops, Archdeacons, Deanes, B. Chancellours, Commiſſaries, Officials, ſpiritual Doctours and Proctours, with the reſt of that *viperous Brood*, in the Tranſmigration of *Abhomination*. The Pope begot the Myſterie of Iniquitie. The Myſterie of Iniquitie begot diuine Sophiſtrie. Diuine Sophiſtrie begot Rejection of the holy Scriptures. Rejection of the Scriptures begot Tyrannie. Tyrannie begot Murther. Murther of Saints begot

begot deſpiſing of God. Deſpiſing of God begot Diſpenſation for Offences. Diſpenſation begot Licence to ſin. Licence to ſin begot Abhomination. Abhomination begot Confuſion in Matters of Religion. Confuſion brought forth Travayle of the Spirit. Travayle of the Spirit brought forth Matter of Diſputation to ſeek for the Veritie, by which that *Deſolateur*, *Antichriſt* the *Pope* had been revealed. By which Veritie of God alſo, all other Antichriſts ſpoken of ſhall be in their dew Time revealed: and what are they that make Laws to the Church contrary to the Veritie, and deprive, impriſon, and baniſhe the Members of Chriſt, both Preachers and others, that will not yielde thereunto, but *Antichriſtes*. And judge indifferently by the *Antitheſis* following, whether there be not a young *Pope* hatched up in the Boſome of our Church, whoſe Horns be grown ſo ſtrong, that he dare puſh at any, and is to be feared will ſhortly puſh to Death many of God his Saints, unleſs the Lord ſtir up good Magiſtrates to *cut* his *Horns*, or *tye him ſhorter*, which is high Tyme to doe: ſo ſhall the Danger of ſpilling much innocent Blood be avoided.

[A View of Antichriſt his Laws and Ceremonies in our *Engliſh* Church reformed. *A Parte of a Regiſter*, p. 55.]

The ſecond Table of the diſplaying of the Pope and Poperie, in our unreformed Church of Englande.

I. The *Pope* of *Rome* writeth himſelf Father of Fathers, and the Head of the Church.

The Pope of *Lambeth*, writeth, *Reuerend Father* Matthewe *of* Canterburie, *by the Sufferance of God*. Metropolitane *and* Primate *of all* England, *as much as to ſay, as chief Head of the Churche of* England.

II. The

II. The Pope of *Rome* doth ſell Sinne for Money, as Whoredome, and ſuch like.

The Pope of Lambeth *doth the ſame, and that can his Officials, and Summoners tell, if they liſt.*

III. The Pope of *Rome* forbiddeth Marriage, and Meats, which St. *Paule* calleth the Doctrine of *Divels.*

The Pope of Lambeth *doth the ſame; a falſe Prophete and a Stranger, which teacheth the Doctrine of Divels.*

IV. The Pope of *Rome* doth command ſuperſtitious Holidays to be kept, contrary to the Commandment of God.

The Pope of Lambeth *doth the ſame, and compelleth Men to breake the Commandmeut of God, to obſerve Popiſh Traditions.*

V. The Pope of *Rome* ſelleth Licence for Meates and Marriages.

The Pope of Lambeth *and his Cardinals the Biſhops, do the ſame.*

VI. The Pope of *Rome* doth ſell *Non-reſidences, Tot-quots, Pluralities, Trialties,* &c.

The Pope of Lambeth, *with the reſt of his Biſhoppes do the ſame.*

VII. The Pope of *Rome* doth rule his Church by the curſed Canon Lawe, with *Popiſh* Excommunication, the Scalding-houſe of Conſcience.

The Pope of Lambeth, *with his Cardinals, the other Biſhops, doe the ſame, and that can Dr.* Straunge *with his Fellowes and Summoners tell.*

VIII. The Pope of *Rome* doth preferre his Ceremonies above the Word of God.

The Pope of Lambeth, *and his Cardinals* [*Horne, Parker, Cockes*] *the other Biſhops do the ſame. For* (ſay they) *if* Paule *himſelfe were here, or* Caluin, *or any other godly Man whoſe Doctrine were never ſo ſound, and in Life never ſo upright; yet ſhall they not preach or miniſter,* except *they would firſt* SUBSCRIBE,

ſcribe, and weare a Popiſh cornerd Cappe, Surpleſſe, Coape, and ſuch like idolatrous Stuffe. Beholde the Pope and his Cardinals.

IX. The Pope of *Rome* doth make his Miniſters or Prieſts by his own Power, and not by Conſent of the Congregation.

The Pope of Lambeth, *with his Biſhoppes, doeth the ſame.*

X. The Pope of *Rome* doth perſecute all godly Preachers and People, that would bring the Congregations to the Purity and Trueth of the *Apoſtolicke* Church.

The Pope of Lambeth *with his Cleargie doe the ſame, and that can the* Gate-houſe, *the* Fleet, Bridewell, *the* Marſhalſea, *the* White Lyon, *and both the* Counters *teſtifie.*

XI. The Pope of *Rome* doeth appoynt his Prieſts to ſtand at the Altar, with Deacon and Sub-deacon, apparelled with holy Garments, crying out with a loud Voice, *Dominus vobiſcum*; the Deacon and Sub-deacon, with all the reſt of *Baal*'s Prieſts, anſwering him as loud as they can crye.

The Pope of Lambeth, *with his Biſhops, doe the ſame, ſauing, that it is in* Engliſh *much like an* Engliſh *Maſſe.*

XII. To make ſhorte, the Pope of *Rome* doth command his little round God of Starch-bread to be received kneeling, permitting Midwifes to baptiſe, croſſing of Children in the Foreheads, demanding of the new-borne Children whether they will forſake the Divell, *&c.* eſteeming the Fonte and the Water therein more holy than any other Veſſel or Water: purifying of Women, troling of Pſalmes from one Side of the Quier to the other; pyping of Organs, ringing of Bells, *&c.*

The Pope of Lambeth, *with his Biſhops and Cleargie doe the ſame, and for that doe perſecute the Godly and mainteyne the Wicked, Behold the Pope.*

XIII. The Pope of *Rome* is ambitious, proude, and full of Covetouſneſs, which Saint *Paul* calleth Idolatry, *Coloſ.* iii. 5.

The Pope of Lambeth, *with his Spiritualitie,* are *even ſo,* and *proved by St.* Paule *to be Idolatours.*

XIV. The Pope of *Rome* commandeth his Idols of Stockes and Stones to be worſhipped, which is eſteemed with him and his, more then the preaching of the Goſpel: and therefore they be abominable in the Sight of God.

The Pope of Lambeth, *with his Biſhops and Cleargie, hath commanded his idoll Garments, as Cappe Coape, Tippet, Surpleſſe,* &c. *to be worſhipped: for without they be firſt received and obeyed, the Goſpell ſhall not be preached: And therefore an Idol is more eſteemed of them then the Goſpell of Chriſte; and therefore proved by Chriſt to be an Abomination in the Sight of the Father,* Luke xvi. 15. [*A Part of a Regiſter,* p. 57, 58, 59.]

As for you, dear Brethren, whom God hath called into the Brunt of the Battell, the Lord keep you conſtant, that ye neither yield to Toleration, neither to any other ſubtil Perſwaſions of Diſpenſations or Lycenſes, which were to fortify the *Romiſh* Practices: but as you fight the Lord's Fight, be valiant, God will not leave you nor forſake you. ——— The Matter is not ſo ſmall as the World doth take it; it will appeare before all be ended, what a hard Thing it is to cut off the Rags of the *Hydra* of *Rome*; it is beautifull but poyſonfull: there is no dallying with ſuch a Monſter; beware of looking back to *Sodome,* or delight any what in the Garments of *Babyloni,* neither once touch the poyſoned Cup, though it be

be of Gold, or glittering. ——— Let us not make the Heritage of God as a Bird of many Colours, holding of divers Religions. Let us not mix the *Jews* with the *Gentiles:* Let us in no wiſe mix this our Religion with any thing of *Antichriſt.* Let us not confirm the Blind in their Blindneſs, neither the Weak in their Superſtition, but rather let us take away, if we can, the Names, Memories, and all Monuments of *Popery*, and that *Antichriſt*'s Prieſthood.

[Maiſter *Gilby* to thoſe that labour to root out the Weeds of *Popery*. *A Part of a Regiſter* p. 18.

The Laws that maintain the Archbiſhops and Biſhops, are no more to be accounted of, then the Laws maintaining the *Stews*. [*Martin* Jun. Theſ. 34. *Bancroft*'s dangerous Poſitions, p. 55.]

Thoſe Kingdoms and States who defend any Church-government, ſave this of *Paſtors*, *Doctors*, *Elders* and *Deacons* are in Danger of utter Diſtruction; none ever defended this *Hierarchy of Biſhops* to be lawful, but *Papiſts*, and ſuch as were infected with *Popiſh* Errours. No Man can open his Mouth (againſt *Presbyteries*) but with a ſhameleſs Face, and ſeared Conſcience. The Enemies hereof, after the Manner of the Wicked mentioned in *Job*, doe ſay unto the Almighty, Depart from us, becauſe we deſire not the Knowledge of thy Ways: yea, and in their Practice they ſay, who is the Almighty that we ſhould ſerve him.

[*Martin* Jun. The S. Motion out of *Scotland*, Epiſtle to the Supplication. See *Dangerous Poſitions*, p. 51.]

This ſhall be the Portion of as many as (to the End) oppoſe themſelves againſt the Cauſe of Reformation now laboured for: The Heaven ſhall declare his Wickedneſs, and the Earth ſhall

riſe up againſt him: The Encreaſe of his Houſe ſhall go away, it ſhall flow away in the Day of his Wrath; his Eyes ſhall ſee his Deſtruction, and he ſhall drink of the Wrath of the Almighty.

[Ep. to *Supplication.* A. 4. Dangerous Poſitions, p. 51.

They are no better to be thought of then Enemies to the Goſpel of Chriſt, to her Majeſtie and People: that ſeek to keep Chriſt's holy Diſcipline from amongſt us. This is that Cauſe againſt which never Man ſtrived and proſpered. All the *Newgates* and *Oldgates*, yea and all the *Tyburnes* in *England* are too little for ſuch raſh and preſumptuous Heads, that will not give God Leave to rule; but will take the Sceptre out of his Hands: I doe fear, that many of the forwardeſt Enemies of Reformation, are not the backwardeſt Friends, that the King of *Spaine* hath in *England* at this Day.

[Regiſter out of *Scotland*, Ep. before the Supplication, Exhort. to the B. B. B. *Penry* in his Ep. from *Scotland.* See Dangerous Poſitions, p. 52.]

Lord Biſhops, their Suffragans, Archdeacons, Chancellours, Officials, Proctours and Doctors, Sumners and ſuch ravening Rabblers, take upon them which is moſt horrible, the Rule of God's Church. [1ſt Admonition to the Parliament, p. 24.

CHAP.

CHAP. III.

Againſt the Convocation and inferior Clergie.

THEY are Wolves. It is a Synagogue, their onely Endeavour is how to prevent Chriſt from bearing Rule in the Churche by his own Lawes; they are known to be Enemies unto Sincerity. The whole *Convocation-houſe* are (in Judgment) contrary to our Saviour Chriſt; they are intollerable Oppugners of God's Glory, and utter Enemies to the Liberties of his Church. As long as that Houſe ſtandeth, (as at this Day it doth) there can be no Hope at all, that either God's heavenly Truth ſhould have free Paſſage, or the Church her Liberty in this Kingdome. They have ſeduced and deceived the civil State, and People in bearing them in Hand, that all is well in the Church. [*Supplicat. to the Parliament. Dangerous Poſitions*, p. 58.]

Right puiſſant, poyſoned, perſecuting and terrible Prieſts, Clergie, Maſters of the *Confocation houſe*; the holy League of Subſcription: the Crue of monſtrous and ungodly Wretches, that mingle Heaven and Earth together: horned Maiſters of the Conſpiration-houſe: an *Antichriſtian* ſwiniſh Rabble: Enemies of the Goſpell: moſt covetous, wretched and *Popiſh* Prieſts, the *Convocation-houſe* of

of Divels, *Belzebub* of *Canterbury*, the Chief of the Divels. [*Martin*'s Epiſtle. See *Bancroft*, p. 58.]

The moſt Part of our Miniſters are either *Popiſh* Prieſts, or Monks, or Fryers, or Ale-hunters, or Boyes and Lads, Drunkards and Dolts: that will weare a Foole's Hood for a Livery's Sake: They are Hogs, Dogs, Wolves, Simoniackes, Uſurers, Proctors of *Antichriſt*'s Inventions: Popiſh Chapmen, halting Newtrals. They ſeek nothing but, like greedy Dogs, how to fill their Paunches. [*Gilby*, ſee *Bancroft*, p. 61.]

Our ſuppoſed Miniſters are a Multitude of deſperate and forlorne Atheiſts, accurſed, uncircumciſed and murthering Generation, you ſhall finde amongſt this Crewe, nothing elſe, but a Troope of bloody Soule Murtherers, and ſacrilegious Church-robbers.

[[1] *Penry*'s Epiſtle from *Scotland* before *Reformation no Enemy*. A. B. *Bancroft*, p. 61.]

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[1] The Title of one of *Mar-prelate*'s (*Penry*'s) Books.

"Oh read over Dr. *John Bridges*, for it is a worthy "Worke. Or an Epitome of the fyrſt Book of that right "worſhipful Volume, written agaynſt the *Puritans*, in De"fence of the noble Cleargie, by as worſhipfull a Prieſt, "*John Bridges*, Presbyter, Prieſt, or Elder, Doctor of Di"uillitie, and Dean of *Sarum*. Wherein the Arguments of "the *Puritanes* are wiſely prevented, that when they come to "anſwer *M. Doctor*, they muſt ſay ſomething that hath bene "ſpoken, compiled for the Behoofe, and Overthrowe of the "Parſons, Fyckers, and Currats, that have learnt their "Catechiſmes, and are paſt Grace. By the Reverend and "Worthy *Martin Mar-Prelate*, Gentleman, and dedicated to "the *Confocation-houſe*. The Epitome is not yet publiſhed, "but it ſhall be when the Biſhops are at convenient Leiſure "to view the ſame. In the meane Time let them be con"tented with this learned Epiſtle. Printed over Sea in *Eu"rope*, within two Furlongs of a bouncing Prieſt, at the Coſt "and Charge of *M. Mar-Prelate*, Gentleman."

Un-

Undoubtedly, if the Miniſters of the Word had their Calling by many good and godly Men, indued with Gifts ſufficient for the Tryal of their Doctrine and Manners, then we ſhould accept them as the Angels of God, even as Chriſt Jeſus himſelf, then durſt not ſuch *Hedge-prieſtes* and *Caterpillars*, as are ſpread over the Land in great Numbers, once thinke to have any Entrance into the Churche of God, to kill Souls any more; when they ſhould underſtand, that there are many vigilant Watchmen appointed to keep the Dore againſt them. Then ſhould not they that can thrive in no Trade of Life, ſuch Men as *Job* calleth the *Children of Fooles*, and the *Sons of Villains*, which are more vile than the Earthe, have their uttermoſt Refuge and Reſting-place in the Miniſtery.

[*A lamentable Complaint of the Commonalty*, &c. Anno, 1585, B. 1.]

In Steed of *Ophny* and *Phineas*, we have a Swarm and Multitude of Miniſters, that neither in Ignoraunce of the Lord, nor in lewd Behaviour are inferiour to them: By whoſe Ignoraunce and Wickedneſs, the Adminiſtration of the Word and Sacraments upon the Sabbath Day is by them greatly profaned, and of the People grievouſly contemned. [*Lamentable Complaint*, D. 4.]

Theſe are empty Feeders, dark Eyes, ill Workmen to haſten in the Lord's Harveſt, Meſſengers that cannot call, Prophets that cannot declare the Will of the Lord, unſavourie Salt, blind Guides, ſleepy Watchmen, untruſtie Diſpenſers of God's Secrets, evil Dividers of the Worde, weake to withſtand the Adverſary, not able to confute, and to conclude, ſo farre from making the Man of God perfect to all good Works, that rather the quite contrary may be confirmed.

[1ſt Admonition to the Parliament, p. 15.]

Wee

Wee ſhould be too long to tell your Honours of Cathedral Churches, the Dennes of all loitering Lubbers, whether Maſter Deane, Maſter Vicedeane, Maſter Canons or Prebendaries, the greater Maſters, Maſter Chancellour of the Church, Maſter Treaſurer, otherwiſe called *Judas* the *Purſe-bearer*, ſqueaking Queriſters, *&c.* If you would know from whence all theſe come? We can eaſily anſwer, they come from the Pope, as out of the *Trojan* Horſe's Belly; the Church of God never knew them, neither doth any reformed Church in the World know them.

[2d Admonition to the Parliament, p. 20.]

CHAP.

CHAP. IV.

Againſt our Liturgie Ceremonies, &c.

IRST, we ſay, that the Booke of Common Prayer is an unperfect Book, culled and pick'd out of the *Popiſh* Dunghill, the Portuiſe and Maſſe-book full of Abominations.

[1ſt Admonition to the Parliament, p. 14.]

The Sacraments are wickedly mangled and profaned. They eat not the Lord's Supper, but play a Pageant of their own, to blind the People and keep them ſtill in Superſtition, to make the ſilly Soules believe, that they have an *Engliſh Maſſe*, and ſo put no Difference betwixt Truth and Falſehood, betwixt Chriſt and Antichriſt, betwixt God and the Devil.

[*Martin*, ſen. cap. 2. 2d Admonition, p. 42. *Gilby*, p. 2. *Bancroft*, p. 56.]

Before I come to ſpeak of Prayers (ſays [a] *Cartwright*) I will treat of the Faults that are committed almoſt throughout the whole Liturgy, and

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[a] *Cartwright*'s Definition of Prayer as follows, (Appendix to *Strype*'s Life of *Whitgift*, Book 4. p. 184.)

"Prayer being as it were a Bunch of Keys, whereby to "goe to all the Treaſures and Storehouſes of the Lord, his "Butteries, his Pantries, his Cellars, his Wardrobe: ——— "It is a *Chriſtian* Wiſdom in you to enquire after the "Knowledge of it."

Service of the Church of *England*, whereof one is that which is often objected by the Authors of the *Admonition*, that the Form of it is taken from the Church of Antichriſt.

[*Cartwright*'s Reply to Dr. *Whitgift*, p. 131.]

The whole Form of the Church Service is borrowed from the *Papiſts*, pieced or patched without Reaſon, without Order, without Edification.

[Dialogue, &c. Catal. Art. 2.]

Are not the People well *nodified*, think you, when the [3] *Homily of ſweping the Church* is read unto them, but drunken they are, and ſhew their own Shame, that ſtrive ſo eagerly to defend their Doings, that they will not only not acknowledge their Imperfections, but will force other Men to allow them.

[1ſt Admonition to the Parliament, p. 16.]

Thus they profane the holy Scriptures, the People, ſome ſtanding, ſome walking, ſome talking, ſome reading, ſome praying by themſelves attend not the Miniſter: He againe poſteth it over as faſt as he can gallop; for either he hath two Places to ſerve, or elſe there are ſome Games to be plaid in the Afternoon, as *Lying for the Whetſtone*, *heatheniſh Dancing for the Ring*, a Bear or Bull to be baited, or elſe a *Jackanapes* to ride on Horſeback, or an Enterlude to be plaid; and if no Place elſe can be gotten, this muſt be plaid in the Church.

[1ſt Admonition, p. 22.]

The Lawes of the Land, the [4] Book of Common-prayer, the Queen's Injunctions, the Commiſſioners

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[3] The *Homily* for *repayring and keping cleane, and comelye adourning of Churches. 2d Tome of Homelyes.* Printed, 1633. 4to, Fol. 84, *&c.* which he maliciouſly calls, *The Homily of ſweping the Church.*

[4] Four Claſſes of the *Diſciplinarians* complained to Lord *Burleigh*

miſſioners Advertiſements, the Biſhops Canons, *Lindewood*'s Provincials, every Biſhop's Articles in his Dioceſe, my Lord of *Canterbury*'s ſober Caveats in his Licenſes to Preachers, and in his high Court of Prerogative, or grave fatherly Faculties; theſe together, or the worſt of them, as ſome of them be too bad, may not be broken or offended againſt, but with more Danger than to offend againſt the Bible. ——— For theſe Preachers, and others, are indited, fined, impriſoned, are excommunicated, and have worſe Things threatened unto them.

[2d Admonition to the Parliament, p. 6, 7.]

It is wicked, to ſay no worſe, ſo to attribute to a Book, indeed culled out of the vile *Popiſh* Service Book, with ſome Rubricks and Gloſſes of their own Deviſe, ſuch Authority as is only due to God his Book; and Inditements, Impriſonments, and ſuch Extremitys uſed againſt them, which break it: is cruel Perſecution of the Members of Chriſt.

[2d *Admonition*, p. 9.]

And of our Orders, Garments, Ceremonies, they are carnal, beggarly, *Antichriſtian* Pomps, Rights, Laws, Traditions, *Popiſh* Fooleries, *Romiſh* Reliques, and Rags of *Antichriſt*, Dregs and Remnants of tranſformed *Popery*, Phariſaical outward Faces and Vizards, Remnants of *Romiſh Antichriſt*, of Superſtition and Idolatry; knowne

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Burleigh againſt our Service-book: he enquired whether they would have all *Liturgies* taken away? They ſaid, No. He required them to make a better. The firſt *Claſſis* made one agreeable to the *Geneva* Form: this the ſecond diſliked and corrected in 600 Particulars. That had the Fortune to be quarrelled at by the third *Claſſis*, and what the third reſolved on by the fourth. *Vindication of Conformity to the Liturgy*, 1668. p. 24.

Liveries

Liveries of *Antichriſt*, accurſed Leaven of blaſphemous *Popiſh* Prieſthood, curſed Patches of *Poperie* and Idolatrie, they are worſe than *Lowſie*; for they are [5] *Sibbe* to the [6] *Sark* of *Hercules*, that made him tear his own Bowels aſunder.

[*Gilby*, ſee *Bancroft*, p. 56.]

To conclude with ſome remarkable *Chriſtian* Names given in Baptiſm by the *Puritans* of thoſe Times. *Joy again*, *From above*, *More Fruit*, *Duſt*, *Aſhes*, *Accepted*, *Conſolation*, *Deliverance*, *Diſcipline*, *Earth*, *Free-gift*, *Fight the good Fight of Faith*, *Kill ſin*, *More Tryal*, *Praiſe God*.

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[5] *Sib. Kindred.* [6] *Sark. Shirt.*

APPEN-

APPENDIX.

(Numb. I.)

THE PRAYERS OF Mr. *George Swathe*,

Miniſter of *Denham* in *Suffolk*.

Anno 1641, 1642.

Copied from the ORIGINALS.

N. B. *The Originals will be left in the Publiſher's Hands for Six Months; to be peruſed by thoſe who are deſirous of comparing them with theſe* Extracts.

LONDON:

Printed in the Year MDCCXXXIX.

B L

Denham in *Suffolk*, *January* 1641, or 1642.

Wedneſday, a Private Faſt,

Page 2, 3.

LORD take thou our King's Heart, which (for the preſent) is miſinformed, ſeduced, deluded, inſnared, ingaged by the corrupt, malignant, pollitique *Papiſt*, and their Faction) into thyne owne Hand, Rule ouer our Ruler, and overpower it by thy Power, that he may not doe, nor dare to attempt that, which he is inſtigated and prompted unto by his ſeducing, bloody, tyrannical Counſellours. (Lord) turne him, or if he belong not to thee, overthrow him in his violent, injurious, tyrannical Way, and that ſpeedily; let him not live and raigne to tyrannize over the Souls, the Bodies, the Eſtates of thyne Elect in this Nation: (Lord) who knoweſt beſt what to do with him, I reſign him wholly to thee. But as for his Partye, the *Queen*, the *Jeſuites*, the *Popiſh Lords*, the *Popiſh Biſhops*, the

corrupt Part of the Cleargie, our *Arminians*, our *Libertines*, our *National Troublers*, Lord trouble them with juſt Troubles, ſuch as thou knoweſt they deſerve. And as for all that have ill-will at thy *Syon*, at the flouriſhing of the Goſpell, and the Purity of thine Ordinances in this Nation: Let all ſuch be aſhamed, and in themſelves confounded, that they may be brought home unto thee.

Page 28. *January* 25.

O My good Lord God, *&c.* I pray thee preſerve, protect, guard, guide our honorable Parlement, proſper and give them good Succeſs: Lord I pray thee diſcover, prevent, confound all * Plotts and Conſpiracys of our domeſtical Traytors, and our Forraine Enemies. Lord bring all Traytours ſpeedily to condigne Puniſhment, *&c.*

Page 35. *Jan.* 28.

O My good Lord God, *&c.* I praiſe thee for hearing the Prayers put up in private in publick Faſts, for the Preſervation, the Union, Zeale, Wiſdome, Courage of our Parlement; as we ſe apparently in printed Declarations, *December* 14, and *Jan.* 17. 1641. I praiſe the for pre-

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* *We who did rather undertake*
The firſt War to create, then make:
And when of Nothing 'twas begun,
Rais'd Funds as ſtrange to carry't on;
Trepann'd the State, and fac'd it down,
With Plots and Projects of our own.
Tell Stories ſcandalous and falſe,
I'th' proper Language of Cabals.

Hudibras, Part III. Canto II.

See this Falſhood diſproved, Lord *Clarendon*'s Hiſtory of the Rebellion, Vol. I. p. 281, *&c.*

ſerving,

ſerving, defending, counſelling the zealous Citizens of *London*, as alſo for outing *Two Traytours*, who were *Lieutenants* in the Tower of *London*, and by Parlements placing in it a moſt *zealous*, *truſty Profeſſour*. I praiſe thee for thy helping hand towards the reſcuing of our Brethren in *Ireland*, from the cruel Rebels which are there. I praiſe thee for detecting, preventing great Treaſons againſt the Commons Houſe of Parlement, or divers Members of it, upon *Tueſday* the 4*th* of this preſent Month of *January* 1641, when as the *miſled Governour* of us went to the Parlement-houſe attended with about 500 Soldiers, *Papiſts*, and others, with Swords, Piſtols, and other Weapons, in an hoſtile Manner, to arreſt, ſurprize, apprehend, take or kill Sir *Arthur Hezelrigg*, Mr. *Denzill Hollis*, Mr. *John Pym*, Mr. *John Hampden*, and Mr. *William Strode*. For this Deliverance I praiſe thy Name, I praiſe thee for beginning to diſarm the *Papiſts*; I praiſe thee for theſe thy Mercies, thy Providence, thy Protection of our Nation.

Page 45. *January* 29.

O My good Lord God, *&c.* who knoweſt all Things before they come to paſs, who in a Dreame revealed to my Wife, about a Fortnight agoe, that which came to paſſe Yeſterday; namely, that my *Hall Chamber Chimney* ſhould be on Fire, and no Hurt, but eaſily quenched, which was juſt ſo as was dreamed: for which Providence I now praiſe thee (O Lord.) My Maid, *A. Sixill*, as ſhe told me even nowe, That about a Fortnight agoe, ſhe *dreamed my Kitchin was on Fire*, and three of my Children killed by one Rogue, and many dead Corpſes on our Green, before my Houſe.

Houſe. (Good Lorde) I pray thee hold thy Divine Hand of Providence over my Houſe, my Children; and diſcover, and in due time prevent it, if any *Papiſt*, or Conſpirator, have intended, and purpoſed or reſolved to doe theſe Things, or any other againſt the Life of me or any of myne, or any of thyne, any where. My God, who haſt heard me for very many Things, according to the Deſires particularly expreſſed, either in beſtowing the ſame Mercy or Bleſſing, or in the detaining, withholding, preventing the particular Evil which I ſuſpected or feared, holy Father, righteous and powerfull Almighty, prevent the Evil of this *Dreame*, both in whole and in every Particular. *Preſerve my Kitchin*, yea all my Houſes or Goods, from burning, and alſo preſerve me, my Wife, my Children, my Nurſelinges, my Servant *Bridget Maſon*, all this Pariſhe from killinge. (Lord) Watch over us Day and Night, and at all Times.

Page 46. *January* 31.

O My good Lord God, *&c.* Caſte out the *Popiſh Lords out of the Parliament*, unite our Parliament to thee, to one another. (Lord) I pray the reſcue *Ireland*, (Lord) *convert* or *depoſe*, *reforme* or *overthrow our King*, who ſides with, and * patronizes all *Papiſts*, *Arminians*, and the adverſe malignant Party, Lord helpe me in all my Studys—— for Jeſus Chriſt's Sake. *Amen.*

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* A Horrid Fanatical Lie.

Page

Page 59. *Feb.* 11.

O My good Lord, *&c.* I pray thee at this preſent, hear thou my Groanes and Crys, which are inexpreſſible, in regard of my preſent Troubles, which I have ſmothered in my Heart by reaſon of Dame *Mary Lewknor* of *Norwich*, who hath about this Time three Years warn'd me out of my Houſe, and now againe ſhe hath given Order to her *Bailiffe*, *Edward Smith*, to take away my Ground, for Non-payment of 4*l.* Rent, whereas I have been at as much Coſt upon the Grounds, and upon the Houſes, and in Reparations, and now I expect her ſtraining of my Goods for this 4 *l.* Rent: now I expect expreſs Warneing out of the Houſe and the Ground: now I ſhortly expect what Trouble, what Diſquiet her moſt furious paſſionate Spirit can invent. I looke for what Vexation can be done by her to me, or to any of mine. (Lord) thou knoweſt if I had paid the 4 *l.* I had bene oppreſſed, conſidering my Charges, if I be ſtrained, or ſued, or mightily troubled, that way I ſhould be oppreſſed, I know no way of Help, but only in the my God. (Lord) I fly to the, thou art my Succour in this needful Time of Trouble.

Page 71. *Feb.* 16.

O My good Lord God, *&c.* —— I pray the help me to pray for thy Churches abroad, in *Germany*, in *Ireland*, in very great Diſtreſs, in *New England*, in this our Nation: Helpe me to obtain Help from thy Sanctuary, againſt all forreign hateful Enemies, and *Homebred*, *viperous*, *domeſtical Trayters*. Lord diſcover, prevent, timely overthrow the *Kinges Conſpiracys*, *Counſells*, *Treaſons*,

ſons, *Treacherys*, againſt our Parlement, our Brethren in *Ireland*, this our Church and Kingdome. (Lord) *Downe with Antichriſt*, and his Kingdome, ſet up thy Name, thy Truth, thy Goſpell, over all the Earth. (Lord) haſten the Ruine of thy Churches Enemies, open the Eyes of the *Jews*, *Turks*, *Infidels*; Lord make thy Name glorious in Power, Victory. Lord heare in Heaven for Help to all thyne, really, anſwer theſe Deſires, even for Jeſus Chriſt's Sake. *Amen.*

Page 74. *Feb.* 19.

O My good Lord God, *&c.* I praiſe the for ſupplying my Wants by the many ſeveral Gifts which I had Yeſterday, as the Reward of my Labours at the Faſt, at Mr. *Sudburyes* on *Tueſday*. Mr. *Burrowes* 2*s.* 6*d.* Mr. *Sudbury* 7*s.* 6*d.* Mrs. *Sudbury* a Pair of Gloves; Mrs. *Sudbury* alſo Lemons and Oranges; Goody *Grundy* a Lemon; *James Grundy* 5*s.* for baptizing his Child, and giving Thanks for his Wife, Good Lord, accept my Thanks for this Supply.

Page 81. *Feb.* 26.

O My good Lord God, *&c.*—— Thou knoweſt my preſent Eſtate what it is, thou knoweſt that I owe as much as I have to take the next Quarter, beſides Victuals and Cloathing; thou ſeeſt how hard it is to pay my Debts, and provide for my Family in this Place; I pray the finde out ſome Ways of Supply here, or ſomewhere elſe, where I may gaine the moſt Glory in my Place. (Lord) I have prayed, and have been ſupplied; I now pray in Faith, and believe that I ſhall have Supply ſeaſonably thyne own Way, thyne own Time by thy Providence.——

Page

Page 90, 91. *March* 3.

O My good Lord God, &c.——I pray the to provide me ſome other Place, which may be more for thy Glory, which may be near the Church, in regard of my Wives Lameneſs, which may be a competent ſufficient Meanes to maintain me, my Wife, my Children, my Family, and provide for them, and be enabled to do good, and diſtribute to the poor, which here I cannot doe. As alſo that I may procure ſuch Things as I want, and cannot be well without, which I have of other Folkes, and which are ſhortly to be reſtored; as alſo that I may pay my Debts, and be helpfull and not burthenſome. (Lord my God) who knoweſt what I want, what myne Want, and how unable and unlikely I am to be here ſupplied at *Denham*, in regard of thoſe Cauſes formerly expreſs'd on Pages 86, 89. I pray the heare thou, and find out ſuch a Place as I want, as I need and deſire, which may be fit for me, and I fit for it, where I may gain the much Glory, and win and build up many Soules: Lord, I praye the find out the Meanes to get it, or the Thing, let it be † 100 *l. per annum*, I pray, for the Contentment

† This Man's Requeſt was more modeſt than that of a *Fanatical* Brother, who, after he had been praying for a *Competency* for ſome time, concluded in the following Words. 'And, 'Lord, leſt thou ſhould'ſt not know what I mean by a *Competency*, I mean only 500 *l.* a Year.

What makes a Doctrine plain and clear?
About Two Hundred Pounds a Year.
And that which was proved True before,
Prove False again? Two hundred more.

Hudibras, Part III. Canto I.

of my Wife. (Lord) I referre myſelfe wholly to thy Diſpoſe. Lord, thou didſt hear me, *November* 11. 1634. and haſt ſupplied me ever ſince. Though I have bene in apparent Straits very often ſince that Time, yet I have never been in Wants, but I have had a ſeaſonable Supply, either by Gifts, or by borrowing, which has been the Way of Supply very often ſince I came to this Place of *Denham*, which was *September* 29. 1637.

Page 96. *March* 6.

O My good Lord God, *&c.* —— I pray the hear all my Deſires for the Cure of my Wives ſore Arme, which is cauſed by her late ſore Breaſt. (Lord) I pray the heare me for Removeall from this Place of *Denham*, according to former Expreſſions and Deſires. (Lorde) I pray the heare me alſo *for the Cure of one of my Cowes, who is dangerouſly ill, by a great Swelling on her Cheek:* I pray the be merciful unto me in myne Eſtate, ſupply all Kinds of Wants which thou knoweſt at this Time. Lord, I pray ſend me thy Spirit to be in me, to help me this Day in the Performance of holy Duties. Help me in Praying, in Memory, in Preaching, in Utterance, in Delivery, in Repetitions, in Additions, in Amplifications, Applications, with the beſt extemporary Affections, profitable Expreſſions——

Page 125. *March* 27.

O My good Lord God, *&c.* —— I praiſe the for preſerving me and my Beaſt, and my Company in our Journey Yeſterday, as I deſired, I pray thee reward Dr. *Abbot* for his Kindneſs; I pray thee direct me what to doe to carry my Wife

to

to *Bury* to be let blood To-morrowe; I pray thee helpe me in ſending, in writing a prevalent Letter to Mr. *Richard Moſley*, to procure his Coach Coachman and Horſes to carry my Wife.——

Page 138. *April* 5. 1642.

O My good Lord God, *&c.*—— I heare that of a certain, that the King hath now ſet up His Standard at *York*, in Defiance of the Citty of *London* and the Parliament, and intends now at this preſent for to begin Civil Warres, and intends the Ruine of the Parliament, and of all the true Profeſſours of this our Nation; he now *ſhews himſelf in his Coulours*, intending for to doe Abundance of Miſchief, Danger and Bloodſhed upon his Subjects, Ruine upon his beſt Subjects, which he apprehends to be his worſt, by the ſeducing, by the conſpiring, by the deluding *Papiſts:* (Good Father) I pray The confound all his moſt treacherous Counſels, bringe them to nought, make them to be of none Effect; but Diſperſe all his Adherents, overthrow all his corrupt *Arminian* Party and Faction. (Good Lord) I pray The appeare thou in Heaven, takeing Vengeance of This Our Moſt *Perfidious* King *Charles*. (Lord) Let Him and all His Party be taken in His own Snare, be overwhelmed in His own Devices, catched in His own Net, fall into His own Pit; let Him ſtumble, fall, and never riſe again, in regard that He is ſo maliciouſly and deſpitefully bent againſt thy Truth, thy Cauſe, thy Saints, and thy ſecret ones thy Servants. (Good Lord) I pray the be pleaſed at this Time for to appeare in the Cauſe of true Religion: (Lord) let not *Popery*, Idolatry, Superſtition, Prophaneſs prevaile. (Lord) for thy Names

 Sake,

Sake, for thy Glorys Sake, for thy Mercys Sake, be thou our Refuge, our Helper, our Saviour, our Deliverer in this our needful Time of Trouble.

Page 142. *April* 6.

O My good Lord God, &c.—— I pray the reward *Martha Motlock*, I pray the pardon me all myne, all our Nation, all our Sins, Deservings, national Judgments, now when as I hear the King hath set up his Standard at *York* against the Parlement, and the City of *London*, (Lord) look thou upon them, * Take their Cause into thyne owne Hand, appeare thou in the Cause of thy *Saints*, the Cause in Hand—— It's thy Cause. (Lord) We know that the King is misled, deluded, deceived and abused by his *Popish Arminian* and temporizing, rebellious, malignant Faction and Party. (Good Father) I pray the overthrow them and all their Adherents; let not the wicked prevaile against thy Saints in these Times. (Lord) I pray the be thou our *Captaine*, our Orderer of our Militia in our Land— (Good Father) I pray the be thou that same God, which thou hast been hitherto—— Lorde, let thy Name be magnified by siding with those that stand for the. (Lord)

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* *Have they told Providence what it must do?*
Whom to avoid, and whom to trust to?
Discover'd th' Enemy's Design,
And which way best to countermine;
Told it the News o'th' last Express,
And after good or bad Success;
Made Prayers, not so like Petitions,
As Overtures and Propositions,
Such as the Army did present
To their Creator th' Parliament.
Hudibras, Part I. Canto II.

What

What thou hast made *me*, and very many of thy *praying Saints* believe, I pray the do for us; we have trusted in the for Victory over thine implacable and treacherous Enemies, who have intended our Ruine and Distruction, and were almost at the Pitch of their Plot before our Parlement—— Lord, I find now in my Heart that inward Warmth whiche I have found in Prayer about four several Times in a few Years last past, which inward Warmth of my Heart nowe is an undoubted couragious Signe of the compleat Victory of thy Saints, thy Servants, in this Civil War begun, in this Mutiny, in this Conspiracy, in this Rebellion. Lord, I do now conclude that the Victory of this thy Cause, now in Controversy, is concluded in Heaven, and will be done in due Time in thy Way. (Lord) I pray the now set up thy Standard against the King's Standard: Doe thou stand strongly, couragiously in the Hearts of our Parlement, in the Hearts of the Citizens of *London*, in the Hearts of the Citizens of *York*, in the Hearts of all thy faithfull ones, and in the Hearts of all those also whom thou hast inclined to favour, to side with, and to stand for the Parlement and thy Party: (Lorde) give all thyne Wisdome, Courage, Zeal, Fortitude to stand to their Coulours, and to thy Cause.——

Page 151. *April* 12.

O My good Lord God, *&c.* —— help me out of Debt seasonably; to this end help me to † pay in Mr. *Hugh Groves* Ten Pounds at his Day, that

† One would imagine from the Freedom that this Man takes with his Maker, That upon all Occasions he expected to have

that I may doe it. I pray the help me to put of all my Cattle ſeaſonably at indifferent Prices. Lord, helpe me to provide a good honeſt ſkilfull religious Maid-ſervant, that truly fears the, and to ſin againſt the. Lord, helpe me to get my Couſin *Ales Swathe* away into *Yorkſhire*. Remove *Mary Oxborough* from my Houſe (who is ſick here) ſpeedily——

Page 152. *April* 13.

O My Lord God, *&c.*—— I praiſe thy Name for preſerving me and my Beaſt in my Journey in the Night coming home, I praiſe the for *Hopes of a Chapman for four of my Cattle ſhortly*,

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have his Wants ſupply'd by Miracle, and in as extraordinary a Way, as (*Spotſwood*'s Hiſt. of the Church of *Scotland*, 4th Edit. p. 463.) was that celebrated *Scotch* Divine, Mr. *John Craige*, who, after he had been condemn'd by the Inquiſition at *Rome* to be burnt, eſcaped by the Death of Pope *Paul* IV. which happened the Night before. Upon which the People ſet open the Doors of all the Priſons in *Rome*; after which he eſcaped the *Banditti*, by the Aſſiſtance of a Soldier, of their Number, to whom, upon a certain Occaſion, he had given Charity. After 'this, (ſays the Biſhop) another Accident befel him, which I 'ſhould ſcarce relate, ſo incredible it ſeemeth, if to many of 'good place he himſelf had not often repeated it, as a ſingular 'Teſtimony of God's Care of him; and this it was: When 'he had travell'd ſome Days, declining the High-ways out of 'Fear, he came into a Foreſt, a wild and deſert Place, and, being 'ſore wearied, laid down among ſome Buſhes, on the Side of 'a little Brook, to refreſh himſelf. Lying there penſive and 'full of Thoughts (for neither knew he in what part he was, 'nor had he any Means to bear him out the Way) a Dog 'cometh fawning with a Purſe in his Teeth, and lays it down 'before him. He, ſtricken with Fear, riſeth up, and con-'ſtruing the ſame to proceed from God's favonrable Providence 'towards him, followed his Way till he came to a little Vil-'lage, where he met with ſome that were travelling to *Vienna* 'in *Auſtria*, and, changing his intended Courſe, went in their 'Company thither.

I pray thee help me to ſell them well and ſeaſonably—— (Lord) I pray the direct me this Day about *counſelling how to ſell my Cattle, if a Chapman come, or when he comes, help me in the ſale of them.*——

Page 153. *April* 13.

O My good Lord, *&c.*—— I this Night deſire thy Counſel in behalfe of *Roger Horſteede* of *Hengreaue*, thou (Lord) knoweſt whether it be beſt for him to live a ſingle Life, or to marry the firſt Woman which was propounded to him, with whom he has been thriſe, who loves him well, or to accept of the ſecond Maid proferred him, which is farther of, whome he hath onely ſeen once, ſhe haveing * *Carnall Freinds*, and more Beauty, and more pleaſing Behaviour then the former, who hath *Godly Freinds*. Yet at this preſent I knowe neither of theſe, nor any of their Freinds by Name or Face. (Lord) I deſire thy ſpeciall Counſell which I ſhall adviſe him unto, or to live as he is. I know not of theſe three Things which is beſt for him to chuſe; I pray the guide me in my Judgment, that I may in due Time direct him what way to chuſe, what to doe. Thou (Oh my God) knoweſt what Way is beſt, what Courſe will be moſt for thy Glory, and for his Good. (Lord) he deſires to reſigne his Will to thy Will,

* *While Women great with Child miſcarry'd,*
For being to Malignants marry'd.
Transformed all Wives to Dalilahs,
Whoſe Huſbands were not for the Cauſe.
And turn'd the Men to Ten born'd Cattle,
Becauſe they came not out to Battle.
Hudibras, Part III. Canto II.

he

he desires to goe in that Way wherein thou wilt meet him, wherein thou wilt blesse him, wherein he may gain the most Glory in his Life and Conversation. If thou wilt continue unto him the Gift of Chastity, as thou hast for thirty-five Years; then perswade his Heart that Way; if thou wilt have him accept of the first Offer, then direct him that Way; if thou wilt have him take the second Proferre, then counsel him that Way; or shew to me which of these Ways are best, that I may direct him as from thy Counsell. (Lord) let thy Hand appeare in the pitching of his Heart upon that Choice, which thou wouldst have him make, let thy Providence appeare in his Choice: Heare my Desires, Petitions, Requests for him, answer me as formerly, and I will praise the; doe this for me, even for Jesus Christ's Sake. *Amen.*

Page 170. *April* 23.

O My good Lord God, *&c.* I know not what to doe but myne Eyes are towards thee, thou knowest how both I and my Wife have been very often, and are now at this Day very much disquieted, afflicted, distressed about the reckoning with *William Chapman*, Administrator of my late deceased Man, *John Chapman*, who would never set his Wages, nor reckon with me, though I did often desire him to reckon, yet he never would for his Wages, and my keeping of his Cattle very much; (Lord) thou knowest how often these Things have troubled both me and my Wife, and therefore did we honestly desire a Reckoning with this Party in his Life Time, and if he had reckoned, I suspected he would have dealt very hardly with me, as he hath discovered himself to his Brother, he had a Reach beyond me; if he had lived, then he

he would have let it alone till I had had a good Living, when as all his ill Service, and his Cattle-keeping had been forgotten, and then he would have come upon me for 8 or 9 Pounds, at the leaſt, in all probability; when, as I can conjecturally reckon it up, that he hath been as harmfull, and as waſtefull, and as expenſive to me, as all his Wages and all his Debt comes to, and yet I offering forty Shillings Preſent, for a quiet, conſcionable Ende. His Brother *William Chapman*, he will not yet accept it at firſt Offering, after I had declared my Loſſes and Demands, yet he asked eight Pounds, and then 4 *l.* then 3*l.* and not under. (Good Father) I pray the, moderate thou this Buſineſs for me: Do thou perſwade to the beſt, the ſpeedieſt, the quieteſt, and the moſt conſcionable End that he can be brought to now its on Foote. (Lorde) I reſerve my ſelf, and my Cauſe in Hand, to be judged by the; and I commit my Way wholly to the; I pray the ſtrike in for me upon the Hearts of the *Moderators*, to whom I and *William Chapman* am bound in an *Aſſumption* of 10*l.* to ſtand to their Adminiſtration; perſwade thou *William Cherit* to be as reſolute as thou haſt perſwaded *Lewis Motlock*, he purpoſes for to end it, if *William Cherit* will, on *Tueſday* abſolutely, by God's Permiſſion; (Lord) perſwade thou the Heart of *William Cherit*, that he may do it likewiſe, as he may by the Law of God and Man, do it, ſo that myne and my Wives diſquieted Minds may be quieted, all Scandals juſtly may be prevented, that I who have been, and partly am oppreſſed, may be relieved from farther Oppreſſions: (Lord) appear to hear, help, anſwer this for thy Glory.——

Page 173. *April* 24.

O My good Lord God, *&c.* I pray the pardon me all myne, all thine, all our Sinnes, and their juſt Deſerts; Lord, who art my juſt righteous Judge, who knoweſt the Integrity of my Heart concerning my Dealing towards *John Chapman*, that I never did, nor deſire to defraud him, nor his Adminiſtrators one Farthing, but have been, and yet am willing to beare and ſuffer Loſs in the Arbitration, rather then do any. I appeale to the to do me Juſtice by the Hands of the Arbitrators, *William Cherit* and *Lewis Motlocke*. Lord, *perſwade them irreſiſtably* to conclude a Peace and final Concluſion betwixt me and *William Chapman* ſpeedily, conſcionably, according to Juſtice and Conſcience — I have juſt Grounds to conceive, that *John Chapman*, my Man, who died a Week before my Purpoſe in Heart, was to have reckoned with him; I have Grounds to conceive he meant to deal hardly with me in his Reckoning, becauſe as his Brother *William* relates from him, that he ſhould tell him, that I ought him, beſides Account for Wages, 4*l.* whereas thou (Lord) knoweſt, that I muſt, and can with a ſafe Conſcience, anſwer before the at the Day of Judgment, that it is, and was only twenty Shillings and ſevenpence, and not a Penny more; (Lord) thou knoweſt that this is true—— (Lord) my righteous Judge, judge righteouſly in the Cauſe, and let me not be oppreſſed and diſquieted, who have and do ſeek Peace, and Quietneſs, and an honeſt conſcionable End———

Page

Page 177. *April* 25.

O My good Lord God, *&c.* I moſt humbly pray the, accept of my humble Thanks for hearing my Prayers Yeſterday, for helping me to preach in the Forenoon ſtrongly; for enabling me to hold out the Afternoon, when I was ſicke in the Midſt of Prayer, ready to fall into a Swounde at the End of it; yet by rubbing my Browes I was refreſhed, and enabled to holde out above an Hour———

Page 180. *April* 26.

O My good God, and righteous Judge, I praiſe thy Providence for perſwading *William Cherit* and *Lewis Motlocke* to conclude and arbitrate between me, *George Swathe*, and *William Chapman*, Adminiſtrator of my late deceaſed Man *John Chapman*, that I ſhould for Quietneſs have paid down forty Shillings, and thereupon a Generall Acquittance of both Parts, or elſe forfeit an *Aſſumption* of tenne Pounds, which *William Chapman* denying, hath forfeited to me; and now by *thy Providence*, I have him at an Advantage juſtly, which he deſired to have againſt me unjuſtly. (Lord) I praiſe the for this thy Providence, for this Advantage given me, for to relieve my ſelf from *William Chapman*'s intended Oppreſſion of me, who injuriouſly, and unjuſtly, and by Oppreſſion and falſe Accuſation, after a Declaration of all my juſt, reaſonable, and conſcionable Demands, yet he asked *eight Pounds* for Agreement, when in due and true Accounts, in Conſcience, there was very little, if any thing at all due; (Lord) thou who haſt been thus far intreated of me, as to help me out of myne Enemies Snare, I pray the pacify my

Heart, quiet my Mind, eaſe my Head, my Heart, my Mind, my Thoughts of all diſquieting, diſtracting, or diſconſolate Temptations——

Page 189. *May* 2.

O My good Lord God, *&c.* I do acknowledge and record with what Thankfulneſs I am able to expreſs the ſpeciall Preſervation and Deliverance of my Child, *John Swathe*, out of a very deep Ponde in my Spring Cloſe in *Denham*, the deepeſt in or about all my Grounds, into which he fell alone, none being near him to ſee him, nor did any one ſee him fall in, yet he ſchreeked when he fell in, and was heard by *Ann Gilbert*, which did not ſpeake, though in the Garden; and my Child knowing *Goody Pruer* to be in the Garden, he called out *Goody Pruer*, *Goody Pruer*, who, being *Deafe*, heard him not: And by thy divine Providence, my Wife being alſo in the Garden, ſhe heard, and cry'd out of ſome body in the Pond, which I, being in my Study, hearing, run with all the Speed I could, and yet my Child was in the deepeſt Place in the Pond, higher then my ſelf in the Waſte, ſo that I, being unskilful in Swimming, durſt not adventure into the Pond; My Child ſwimming about the Water almoſt half a quarter of an Hour, and, I having a *Cowlrake*, could not reach him, and ſeeing my Child in Danger of periſhing, I ran for a long ſtrong Poule to reach unto him; and ſo it was, before I could come to him, my Couſin *Ales Swathe* ſhe had broken a little young Elm which grew by the Bankſide, and he reached out his Hand, and ſo he was pulled out of the contrary ſide of the Ponde, where againſt he fell in, and being brought in, ſtripped and warmed, he then confeſſed, that he ſchreek'd as he fell in; he fell in on his Face, he never

never ſunk to the bottom at all, but he ſwamme aloft on his Back, with his Hat under his Armes, and his Hands ſpread abroad, as if he could have ſwamme, who was but 8 Years old upon *March* 11, 1642, ſo that he was not 2 Months above 8 Yeares, yet did in his great Danger help himſelf very much; he ſpread his Hands, he held his Head up above the Water, yea, I rather think, that ſome divine Angel unſeen did uphold him, did indeed keep him from ſinking, from going to the bottom, yea, and kept him from being intangled, and wrapt in the Weedes, which were in the Pond; Oh, the Depth of thy great Mercy! in the Depth of his, of my Wives, and of my Miſery. (Lord) I confeſſe my Child was in no Fault for going to, and about the Ponde; it was my Fault to bid him gather up ſome Rubbiſh that was about the Pond; he adventuring too near, both his Feet ſlipp'd, and there was nothing to keep him out, no Buſhes to hold by; there was no Help at hand, but the wiſe, merciful, gracious, provident Help of my God, and his good Angel, which doubtleſſe upheld my poor helpleſs Child from ſinking, he being filled very much with Water in his Body, from being much hurt by ſwimming through a Ponde, which might have drowned me, had I been in his Caſe. (Lord) how wonderfully mercifull thou haſt been to me in every Circumſtance concerning my Childs preſervation; how many Circumſtances of thy Providence did concur to this Mercy? Firſt, that my Garden, which hath beene undigged in that place where it is, ſhould be digged now. 2dly. That *Goody Pruer* ſhould be there this Day, thereby to occaſion my Wife to be there. 3dly. That my Child ſhould have his Memory to call *Goody Pruer*.

Pruer. 4thly. That my Wife ſhould be there in the Garden at that time. 5thly. That my Child ſhould never ſink to the bottom, though about half a quarter of an Hour in the Pond, as near as gueſſed. 6thly. That he ſhould be heard call out of the Pond, when he was not ſeene fall into it. 7thly. That he ſhould not ſinke, when he in all his Clothes was ſo wet, as he had not one dry Threed on him. 8thly. That the helpe of a little Twigg ſhould helpe him out, after I could not helpe him with a ſtronger thing. 9thly. That the Child being long in the Water, in hazard of his Life every Minute, yet ſhould have ſo much Knowledge and Sight, as to take hold of the little *Elme Twigge.* 10thly. That *Ales Swathe* ſhould have ſo much Underſtanding, in that time of ſo great a Scare, to get that Twigg, when as we had greater meanes of Poules, yet could not in the Scare bring them. (Lord) reward her for this Deede, I pray the, with Grace in her Heart, with thy ſpecial Bleſſing upon her. (Lord) I acknowledge this thy Mercy is very exceeding great to me, in the ſpareing the Life of this my only Sonne, as thou didſt alſo my Child *Elizabeth*, from being drowned at *Snaylewell*, in a Tub of Water, *Sept.* 28, 1633.

Page 204. *May.* 7.

O My good Lord God, *&c.* Take the wicked in their own Trapps, let them fall into their own Pits, Snares, and by their own Devices. (Lord) let all that hate the, thy Servants, thy Cauſe, periſh. Accept my Thanks for my Faith and my Patience, by which I believe, and patiently expect my Deſire upon mine Enemies, both *National*, and *Parochial*, and *Perſonal*; thou wilt help me to

over-

overcome, to triumph over mine Enemies. (Lord) thou haſt, thou doeſt, thou wilt deliver mee, our Nation.——

Page 206. *May* 9.

O My Good Lord God, *&c.* I praiſe thy Name for help abundantly Yeſterday, to vindicate what I had delivered; I praiſe the for ſmiteing Mrs. *Jane Smith*, and *Martha Bellaman*, with ſo much Shame, as to weep in the Church upon my Juſtification. (Lord) bleſſe my Reproofs to them, and to all the reſt guilty. (Lord) help me to find out the Truth, whether * *Martha Bellaman* had, or was with Child with a third *Baſtard*, becauſe I taxed her according as I had heard, to have had *three Baſtards*, to make her an *Harlot*. (Lord) cleare this, if ever ſhe was with a third, according as

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* 'Tis probable that this was not a *Fanatical Strumpet*, for theſe *pretended Saints* could excuſe this Sin in one another, or at leaſt pretend ſome Benefit accruing from it, if we may give credit to the following Paſſage in *Salmaſius*.

Salmaſius (who was a *Preſbyterian*, vide *Defenſ. Reg.* p. 397. edit. 1652. 12°.) Satis eſt ſi firmiter credant non eſſe peccatum quod admiſerunt, quia nunquam eos Charitas tale quid patrantes, nec bona conſcientia deſerit: Memorant aliquando deprehenſum fuiſſe in ſancta ex illo Grege. Quendam ſanctum qui nullo rubore ſuffuſus confidenter dixit, ſe non voluptatis efficiendæ Gratiâ torum ejus inſcendiſſe, ſed ut ſororem male affectam refocillaret, & frigentia miſella membra gremio ejus infuſus recallefaceret. Nomina *ſancti* & ſanctæ habet Hiſtoria, quibus hanc paginam commaculare nolui.

What's he that met a holy Siſter,
And on a Haycock gently kiſs'd her,
O! then his Zeal abounded:
'Twas underneath a ſhady Willow,
Her Bible ſerv'd her for a Pillow,
And there he got a Roundhead.

Butler's Remains, 2d Edit. p. 67.

I,

I, and diverſe others had heard. (Lord) bring much Good out of this late great Evil, prevent the like Out-daring of juſt and ſeaſonable Reproofs.——

Page 207. *May* 10.

O My good Lord God, *&c.* I praiſe thee for preventing my Journey this Day, prepare me better for it when I ſhall goe. I pray the prevent a Sore in my Wives Breaſt, if it be thy Will; I pray the ſanctify my intended Correction to my Child, *Mary Swathe*, that it may prevent Stubborneſs, Undutifulneſs, ever henceforth in her. Lord, I pray the *cure my two Bullocks* which are ill at this preſent; I pray the let no ill come of *Robert Croſſe* Will made by me Yeſternight, I pray prevent any kind of Evil which may come any ways——

Page 209. *May* 11.

O My good Lord God, *&c.* Thou knoweſt at this preſent our need of Rain, and thou ſheweſt us the Cauſes in the Clouds, and as it were, very near; yet ſuch are my other occaſional Diſtractions, as I have rather begged other things of the then Raine, though both Graſſe and Corn want it. (Lord) who always heareſt my Prayers, I pray the hear me now, and really anſwer me in this Particular, according to our Neceſſity and to thy Promiſe. (Lord) let not theſe * preſent Clouds

* One in thoſe times, praying for *Rain* in a great *Drought*, ſpake as follows: *Lord, there have been ſome Semblances, and ſome Overtures of Rain, Lord, the Clouds were indeed gathered together, but they were ſuddenly diſperſed, Lord; Lord, thou knoweſt the Kennels of the Streets yield a moſt unſavory Smell, Lord.* See the Introduction to a Tract, entituled, *A Looking-Glaſs for* Schiſmaticks, 1725. p. 21.

diſperſe,

diſperſe, nor diſtill their Drops any where, but where there is an apparent Shew ſeen to promiſe Rain. (Lord) thou knoweſt my confident Boldneſs to come unto the for this Bleſſing, I praiſe the for really anſwering my Prayers for Rain diverſe Years paſt. I pray the really anſwer this Petition, at this time; ſend a ſeaſonable ſpeedy moderate Rain, which may do very much good; do this for me at my Requeſt, and I will record it for thy Praiſe: Anſwer this for Jeſus Chriſt's Sake. *Amen.*

Page 232. *May* 29.

O My good Lord God, *&c.*—I thank the for thy Preſervation of all Perſons and Goods from Hurt inbringing home my Wood; I pray the reward *Robert Bird*, *Anthony Tyler*, *Edward Smith*, *Bartholomew Mayor*, *Robert Oves*, *Bartholomew Pruer*, *Timothy Seely*, *Henry Fulcher*, for their ſeveral Kindneſſes for helping home, and up with my Wood; I praiſe the for helping me abundantly beyond Expectation to ſet up my Wood, I ſee by this, thou haſt, thou canſt, thou wilt do more for me than I can expect, even in temporal Things.

Page 270. *June* 23.

O My good Lord God, *&c.* — Accept my hearty Thanks for delivering me and all my Family from the *Plague*, wherewith I was infected in my Journey to *London*, 1642, *Feb.* 5 to 10th, when I had, as is expreſſed, an *extreame Looſeneſs*, which, as I am informed by a Phyſician, was the the *Plague*: (Lord) accept my ſpeciall Thanks for that Deliverance, as alſo for my preſent Preſervation from the *Pox* or the *Plague* at *Ouſdame*; (Lord) preſerve me and my whole Family from them, elſe we cannot be preſerved. —

Page 272. *June* 24.

O My good Lord God, *&c.* —— I praiſe the for the Preſervation of me, my Beaſt, and my Companion in our Way; I praiſe the for all Kinds of Mercies of all Sorts; I pray the pardon me all myne, all thine, all this Nation, all our Sinnes: Lord, withhold thy heavy Judgments which hang over, and are ready to fall upon this Nation. If thou doſt permit Blood to be ſhed, I pray the let it be thine Enemies Blood, who thirſt after Blood, Civill Warres, Ruine, and Diſtruction; let a ſudden Diſtruction fall on the blood-thirſty *Cavaliers* at *York*, who are all for Blood.——— Thou knoweſt all their Miſchief intended againſt this Church, this State, our Parlement, thy Saints and Servants, at whoſe Ruine the *malignant Party*, who adhere to the King, doth very much deſire.—— (Lord) I perceive that the Wicked near the King now at *York*, under his Wing, do blaſpheme thy Name, inſult over thy Parlement, doth traduce, ſcorn, ſcoff, mock, and deride the Parlement, and all thoſe which adhere unto them, and help to maintaine and defend them. (Lord) I pray the be thou our God.——

Page 282. *June*. 29.

O My good Lord God, *&c.* —— Overpower or elſe overthrow our King, that he may not continue this Diſturbance in our Nation; Lord, I pray the mould our Kings Heart right, if he belong to thine Election, or elſe by thy Power, Wiſdome, and Providence, overthrow his malignant Party, who have, who doe, who ſtill labour to ſeduce him ſo to overthrow all Parlements, and the Liberty of pure Religion; and to maintaine

or

countenance *Popery* and *Superſtition*, and to exerciſe his Tyranny by an arbitrary Government, which he deſires to introduce, that he may reign by his Prerogative and not by Law, that we may be Slaves and not Subjects ——

Page 285. *June* 29.

O My God, by whoſe Spirit I am guided, acted and ruled, directed and inſtructed, confirmed and comforted, I pray'd Yeſterday, if I was deceived in my Grounds of Preſervation, that thou wouldſt diſcover it; if not, that thou wouldſt confirm me in my Grounds; and this Morning I beg'd thy Spirit, and Yeſterday I prayed that the Ungodly of our Times might be taken in their *Net*, *Deviees*, and *Trap*, and I Yeſterday began to ſet a *Trap* which hath not been ſet this long Time, and alſo I did * pray ſoe as I have not prayed this long Time, as may appeare upon Records reviewed, yet Yeſterday the *Trap* I ſet *catch'd three* ſuch as I ſet it for; and this Morning, after I had writ the Prayer next before this, I had an extraordinary Motion in me, to go and ſee if my *Trap* had catched, and before I ſaw, I had a ſtrange Motion in me, what if there be two in it, which never catcht but one, nor I never had knowne or heard that ſuch a *Trap* had ever catcht

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* *Demunc'd and pray'd, with fierce Devotion,*
And bended Elbowes on the Cuſhion:
Stole from the Beggars all your Tones,
And gifted-mortifying Groans.
Had Lights where better Eyes are blind,
As Pigs are ſaid to ſee the Wind:
Made Children with your Tones to run for't,
As bad as Bloody-bones *or* Lunsford.

Hudibras, Part III. Canto II.

two; I thought before I ſaw it, that if there were two in it, it would be a very ſtrange Thing; ſomewhat more than ordinary was in me, and my Heart was very ſuddenly affected with it. Now (Lord) * I pray thee teach me the Meaning, the Interpretation of this ſtrange Act, accompanied with ſo many preceding Circumſtances as are expreſſed in the Prayers Yeſterday, and To-day; What wouldſt thou teach me by it? Is it this, Shall our 2 Sorts of *malignant* Perſons, in our Nation, be taken in one *Trapp* to their Ruine, that they ſhall fall and riſe no more? Or is it to ſhew the Strangeneſs of their Overthrow, that two unexpected ſhould fall to Admiration in one Way, one Snare? Or is it, becauſe their Ruine ſhall be ſuch as none ſhall help, or that it ſhall be beyond the Expectation of thoſe that aſſault our *Malignants?* Or becauſe thou canſt as eaſily ſnare our Adverſaries, as any Kind of Creature, in a *Trapp?* Or is it to confirm my Faith in the, for further Protection of me, and Overthrow of all mine Enemies? Or are all theſe wrapped up in this *Prognoſtication?* (Lord) give me a wiſe underſtanding Heart to improve this, and all other Paſſages of Providence, to confirm my Faith in the, for my Preſervation, and our Nation, really anſwer this for Chriſts Sake. *Amen.*

Page 306. *July* 13.

O My good Lord God, *&c.* — This by thy Grace I will, and ſhall ever believe, that

* This Man, by his intereſting *Providence*, ſo much in every *Triſle* ſeems to be much of the Stamp of that *Coachman* (*L'Eſtrange*'s Fables, Part 2. Fab. 26.) who ſaid to his Maſter, for crying, *Rub to his Bowle: Leave that to Providence, my Lord.*

thou

thou wilt in our Time, in thy due Time, conquer that wicked, malignant, pernicious, blood-thirſty, malignant, temporizing Party, which now doe, and a long Time hath deluded, ſeduced the King, and brought him to begin for to threaten, to prepare for, and to raiſe Soldiers to begin a Civil War againſt Sir *John Hotham*, a Parliament Man, who by their Commands and Authority doth keep out, and hath denied the King Entrance into *Hull*, where was a great Magazine, many Arms, much Ammunition, a ſtrong Hold, by which the King might have let in a foreign Nation, by which he might have armed many thouſands of *Papiſts* and *Cavaliers*, Temporizers, Flatterers, and all his malignant Party, and ſo he might have done very much Hurt unto our Nation, if not quite ruined it, or reduced it to his Will, to his arbitrary Government, to Oppreſſion, Superſtition, yea worſe, to Idolatry, and all Kinds of Prophaneneſs. (Lord) I doe reſt quiet by Faith in thy Power, building upon thy Promiſe for Victory over theſe evil Counſellours, and for Preſervation of me and myne in theſe perillous Times.—— I now believe in the above Hope, above Feeling, above Reaſon, above Senſe, above human Expectation, above ordinary Means, ordinary Helps, ordinary Strength; yea, rather than I or myne ſhall be deſtroy'd, in this imminent, approaching Combuſtion, if it do come, I will believe in the for Preſervation by ſome divine, extraordinary, rare, unknown Way, or by ſome Guard of Angels to defend me; I do believe that indeed, a heavenly Hoaſt will keep me and myne from Diſtruction; then that we ſhould be deſtroyed, thou wilt rather ſmite them blind upon the Place, that they ſhall not ſee my Door, rather then they ſhall ſurprize me, thou wilt rather make

one

one Enemy, near my Houſe, kill another, that I may be preſerved, then that I ſhall be killed, ſpoyled, burnt, plunder'd, thou wilt make them run away, as the Beſiegers in *Samariah*, in the great Dearth; or thou wilt ſtay the Fire from burning me, as thou didſt it from burning the three Children; or thou wilt raine Stones from Heaven, as thou didſt in the Time of *Joſhua*; or thou wilt make the Wicked flee, when no Man purſueth, from mee; and if I ſhould be aſſaulted by the Way, thou wouldſt blind myne Enemies, that they ſhould not know me, or turn them away that they ſhould not hurt me; yea, rather then I ſhould periſh, or myne, thou wouldſt raine Fire from Heaven as upon *Sodom*, or deſtroy them from Heaven by Fire, as thou didſt the two Captains and their Fiftys, when *Elijah* praid againſt them. Lord, as I have expreſſed my ſelf, confirm my Faith in the always; and then I am ſure it will be done for me according to my Faith in thee.——

Page 310. *July* 13.

O My good Lord God, *&c.* * I have this Day Intelligence of the deep Hyprocriſy of our King *Charles* the Firſt, who, as appears by his Anſwer to the Letter of Pope *Gregory* the 15th, which he ſent from *Rome*, *April* 20, 1623, that

* If the judicious Auditory at *Charenton* (ſays the Writer of the Hiſtory of the *Engliſh* and *Scotch Preſbytery*, p. 180.) 'ſhould but hear what Tales and News theſe People tell God, 'the inſolent Familiarity whereby they diſcourſe and reaſon 'with him, their *Maledictions* againſt their King —— they 'would mark out Lodgings for them in the *Petites Maiſons*, 'with us here called *Bedlam*.

this

this our King was then, that is 19 Years agoe and upwards, a cordial *Papiſt*——Lord, who haſt this Day diſcovered this Thing to me, I pray the now heare me at the Throne of Grace for the converting of him, if he belong to the, or elſe for the confounding of him and his *Malignant Party*, all his Comerades, all his Cabinet, Secret, Clandeſtine Counſel; (Lord) I pray the either help our Ships for to take all the warlike Proviſion and Preparation, which is ſhipped, or is to be ſent for *England*, or elſe drive it into *Hull per* Force, or elſe ſink it in the Sea, or elſe cauſe it, when it is come over, that it may not profit the King, with his *maliguant Party* at *York*——Lord, thou canſt catch the Wicked in their own *Snares*, in their own *Traps*, and make them to fall by their own Devices; (Good Lord) let them be ruined by their own Deſigns; (Lord) let him, that hath ſo long ſince ſo deeply engaged himſelf for the *Popes* Party, fall with the *Popes* Party now endeavouring Civil Wars. (Lord) if no Compoſition will end the Controverſy between the King and the Parlement, but that the King and his Party will have Blood, * let them drink of their own Cup, let their Blood be ſpilled like Water, let their Blood be a Sacrifice to thee our God for the Sins of our Nation, which hath beene, and yet is very much corrupted, by the corrupt, politick Diſſimulation of our *Popiſh*

* *To abrogate them, Roots and Branches,*
Whilſt others were for eating Haunches
Of Warriors, and now and then,
The Fleſh of Kings and mighty Men:
And ſome for breaking of their Bones,
With Rods of Ir'n by ſecret ones.
Hudibras, Part III. Canto II.

King,

King, and by his corrupt Governours, who have been his Agents——Lord, who hitherto haſt, who daily doeſt, I pray the prevent the riſeing again of the *Royal Tyrannical Prerogative for ever*; and never let *Satan*, the *Pope*, the *Papiſts*, the *Arminians*, the *Temporizers*, the *Malignant* Party, the *Cavilliers*, and all this wicked Faction prevayle againſt the, thy Truth, thy Saints and Servants——

Page 321. *July* 20.

O My good Lord God, *&c.* —— I praiſe the for diſcovering the laſt Week, in the Day-time, a *Viſion*, that there were two great Armies about *York*, one of the *Malignant Party* about the King, and the other Party *Parliament* and *Profeſſors*; and that the better Side ſhould have Help from Heaven againſt the worſt, about, or at which Inſtant of Time, as we have heard, the Soldiers at *York* had raiſed up a Sconce againſt *Hull*, intending to plant 15 Pieces againſt *Hull*, againſt which Fort, Sir *John Hotham*, the Keeper of *Hull*, by a Garriſon, diſcharged four great Ordnance, and broke down their Sconce, and killed diverſe Cavilliers in it; (Lord) I praiſe the for thy Help againſt thyne and our Enemies; I pray the for diſcovering this Victory, at the Inſtant of Time when it was done to my Wife, which did then preſently confirm her drooping Heart, which the laſt Week had been dejected 3 or 4 Days, and no Arguments could comfort her againſt the dangerous Times approaching; but when ſhe had prayed to be eſtabliſhed in Faith in the, then preſently thou didſt, by this *Viſion*, ſtrongly poſſeſs her Soul, that thine and our Enemies ſhould be overcome; (Lord) I praiſe the for this her Eſtabliſhment——

Page

Page 331. *July* 26.

O My good Lord God, *&c.* —— I have formerly praid for thy Protection, for thy Direction about buying Weapons, and Yesterday I was directed, and I did buy a *Musket*, and all the Furniture of a *Musketeer*, with Powder, Shot, and Match, to prepare for to defend my self in dangerous Times approaching; yet (Lord) I disclaim all Trust in any Thing but in thy Power and Providence, yet having Abilitys, and Opportunitys, and apparent approaching Danger and Necessity, *I would not be wholly Burthensome to thy Providence.*——

Page 335. *July* 29.

O My good Lord God, *&c.* —— I pray the direct, protect, preserve, prosper our Honourable Parliament in their Journey towards *York*, to the King, now if they be going, or whensoever they shall goe. (Lord) for thy Glory, conquer the malignant Party of *Papists*, depending Gentlemen, and the most blasphemous *Cavilliers*, who are seduced by the King, or Seducers of the King, whether soever it be. (Lord) for thy Glory, appeare from Heaven in thyne own Cause, and let thy Truth and thy Servants prevaile. (Lord) let not the abominable, swearing, cursing, drunken, scorning, domineering, traiterous, viperous, monstrous Generation of wicked Men prevayle nowe, who aime at the Ruine of thy Truth, and the rooting out of thy secret Ones out of the Land of the Living——

Page 354. *Aug.* 18.

O My good Lord God, *&c.* —— I praiſe the for my Confidence in the, that thou haſt, doſt, wilt hear me for Helpe to the Town of *Cambridge*, who intercepted the *Schollers* Plate, which they ſent to the King to help to pay Soldiers to bring in Tyranny, which Place, as I am credibly informed, by the Kings Command, is to be aſſaulted this Day, by the Trained Bands of *Cambridgeſhire*, under the Command of Sir *John Cotton*, High-Sheriff, and Captain *Dockray*; (Lord) I pray the appeare from Heaven this Day in thyne own Cauſe, for thy Servants of the Towne of *Cambridge*; ſhew ſome Token of Good to them, either diſwade the Trained Bands, all, or moſt of them, from Appearance, diſcourage, diſhearten all which ſhall appeare; if any ſhall dare to aſſault, let them be overthrown, cut off, put to flight, diſcomfited (Lord) from Heaven——

Page 357. *Aug.* 13.

O My good Lord God, *&c.* —— I praiſe the for preventing Bloodſhed at *Cambridge* upon *Thurſday*, about the Quarrel of the College Plate, which was taken by the Parliament as it was going towards the King —— (Lord) I pray the be thou every Way gracious unto me in all my Children: Cure my Child *Anne* her ſore Head, cure *John*'s Ear, *Mary* her Head, preſerve *Elizabeth*; I pray the proſper *Mary Swaine* in her Work of *making Bone Lace*——

Page 369. *Aug.* 22.

O My good Lord God, *&c.* —— Defend all thy ſecret Ones againſt the malignant Party at

at *Nottingham*, where, as I heard, the King Yeſterday did ſet up his Standard. (Lord) let him and all his *Cavilliers* be overthrowne, ſurprized, conquered, overcome; let them fall down before thy Servants, and never riſe to appear againſt them any more in our Nation.——

Page 371. *Aug* 25.

O My good Lord God, *&c.* ~~miſer~~ I praiſe the for thy Providence, in permitting me to preach at *Snaylewell*, though Mr. *Heath*, the Miniſter there, would not baptize *Nicholas Clark*'s Child without the *Croſs*, before the Sermon, yet I was permitted to preach upon *Proverbs* 18. 10. where I had an extraordinary powerfull Aſſiſtance; yea, the overflowing of * *Choller* in me, before my Sermon, had almoſt made me Sick, and by the zealous, fervent, couragious Delivery of my Matter, I ſo ſpent, and diſperſed mine Abundance of *Choller*, predominant in me, that I have been, and I prayſe the my God, am now a great deal better than I was before I preached. (Lord) turn ſome to the Parliament, and confirm others, and convert ſome unto the their God, that they may fly unto the as unto a ſtrong Tower for Protection and Defence, now in theſe Times of Civil Warrs, when our *ſeducing*, or ſeduced, King *Charles* hath certainly ſet up his Standard at *Nottingham*; (Lord) ſet up thyne Enſignes againſt his Enſignes; oppoſe thou him and all his *Cavilliers*, his ſelf-damning,

* *He thruſt his Hand into his Hoſe,*
And found both by his Eyes and Noſe,
'Twas only Choler, and not Blood,
That from his wounded Body flow'd.
Hudibras, Canto III. Part I.

damned Crew, who curſe themſelves with this Expreſſion conſtantly, *God damn me, if I be not avenged on the Round-Heads*, by whom they meane our Honourable Parliament, all true zealous Profeſſors, in our Nation; (Lord) for thy Glory appear thou from Heaven on the *Lord-General* his Part, *Robert Earl of Eſſex*, proſper him and his Army all under the Parliament Authority, to conquer and ſuppreſs this Rebellion.

Page 388. *Sept.* 3.

O My good Lord God, &c. —— I pray the prevent all that Miſchief which may come upon my publiſhing Mr. *Richard Moſeleys* * Affrightment in Conſcience, about the cheating of *Thomas Asbee* of certain Moneys in Reckonings for his Work; (Lord) take thou this Cauſe into thyne owne Hands, and convince them of the Vileneſs of this Mr. *Richard Moſeley*'s Life, that they may never dare to trouble, moleſt, or to queſtion me any farther about it. (Lord) I pray the ſanctify the Memorial of this Quarrel, that hereafter I may beware of medling with ſuch Buſineſſes as this is. ——

* This Man, I ſuppoſe, had revealed the private Confeſſion of *Richard Moſeley*, contrary to the 113th Canon of 1603, which ſtraitly charges, 'that he to whom ſuch Confeſſion is 'made, do not reveal, or make known to any Perſon, any 'Crime or Offence ſo committed to his Secrecy, unleſs they 'be ſuch Crimes as by the Laws of this Realm, his own Life 'may be called in queſtion for concealing the ſame, under pain 'of Irregularity.

Page 412. *Sept.* 22.

O My good Lord God, *&c.* —— Accept of my due Thanks for all ſorts of the Mercies Spiritual and Temporal to me and myne, in ſpecial; † I praiſe the for my Riches in Plate, by which I am able to *ſubſcribe fifteen Pound in Plate for the Uſe of the Parliament*, as I am called upon for to doe it this Day by Commiſſioners. —— Lord, preſerve me and all myne, my Beaſt in my Journey this Day. ——

Page 420. *Sept.* 28.

O My good Lord God, *&c.* —— I pray the all the Time whileſt theſe Warres, which are begun, ſhall continue, from Heaven fight thine owne Battles, in every ſet Battle, in every Skirmiſh, in every Aſſault, in every Onſet, in every Fight, both by Sea and Land. (Lord) if it be ſo (as is reported) that the Kinge and Prince *Robert* will fight a Battle this Day with our *General*, (Lord) I pray the hear thou in Heaven for a great Victory, a great Slaughter, a great Day againſt thyne Enemies, who will fight this Day in Deſpite, in Contempt of thyne Ordinances the Faſt appointed; (Lord) whereſoever there ſhall any Battle be fought, either by Sea or Land, in *England* or in *Ireland*, I pray the appeare thou from Heaven to helpe thy Side, and to help all thy

† *Did Saints for this bring in their Plate,*
And crowd as if they came too late?
For when they thought the Cauſe had need on't,
Happy was he that cou'd be rid on't.
Hudibras, Canto II. Part I.

Helpers,

Helpers. (Lord) who haſt holpen me at this preſent thus to pray by thy † *Spirit* prompting me, I pray heare thou all theſe my Prayers, that I may in Time to come bleſs, praiſe, and magnify thy holy Name.——

Page 426. *Oct.* 4.

O My good Lord God, *&c.* —— I pray the daily gather our *Generall* his Forces, give him Wiſdome for his Place, protect his Perſon, proſper his Army, fight thyne own Battles, overthrow our national malignant Party, which have made an Head, with our King, againſt our Honourable Parliament, to overthrow all true Profeſſors; (Good Lord) require the Blood of all *Ireland*, and of all Profeſſors at our King's Hands, and at the Hands of his Party. ——

Page 430. *Oct.* 7.

O My good Lord God, I humbly thank the for thy good Hand of Providence which hath been ſhewed in my Family this Day towards *Margaret Simſon*, who hath been in my Houſe ſince *April* laſt, and who was delivered of a Child in my Houſe, *Sept.* 13. 1642. laſt paſt, and yet this Day in the Morning, one *Mary Steele* coming occaſionally through myne Orchard, ſhe eſpied on my Hedge a *Shift*, which ſhe challenged to be

† *Whate'er Men ſpeak by this new Light,*
Still they are ſure to be i'th' Right.
'Tis a Dark-lanthorn of the Spirit,
Which none ſee by but thoſe that bear it.
Hudibras, Part I. Canto I.

Horrid Blaſphemy to aſcribe ſuch Wicked Stuff to the Dictates of the Spirit!

hers,

hers, which, as ſhe affirmed, was ſtollen of a Hedge at *Barrowe*, *October* 26. 1642, ſaying ſhe durſt ſweare that *Shift* ſhe did challenge was hers, and that ſhe had one at her Fathers, at *Horneſwell*, which would pattern it; which Goody *Pricke* of *Barrow*, Wife to *Charles Pricke*, could juſtify. Whereupon we preſently ſent for this Goody *Pricke*, who brought with her that ſame *Shift*, which *Mary Steele* affirmed that ſhe had loſt, which was both newer and better then that ſhe challenged inſtead of it, which *Shifte* being careleſsly left abroad one Night by *Mary Steele*, her Dame, Goody *Pricke*, had hid up to make her believe it was ſtollen, by which Diſcovery the ſlandered Perſon was cleared and acquitted, and the Slanderer diſcovered, for which ſpeciall Providence, I now bleſs, praiſe, and magnify thy Name, praying the to ſanctify the Memorial of this Paſſage to me, her, her Husband, and all mine, for Jeſus Chriſt's Sake. *Amen.*

Page 454. *Oct.* 27.

O My good Lord God, &c. —— I believe I was heard, and ſhall have a real Anſwer to my Prayers, in our Preſervation from Prince *Robert* and his Forces, who had threatned to be at *Bury St. Edmunds* Yeſterday, within five Miles of *Denham*; and now, as I am writing, I heare that its rumoured, that Prince *Robert* is at *Cambridge*, and that the *Beacons* are on Fire; therefore now, Lord, helpe us as thou haſt promiſed, and put Willingneſs, Zeale, and Courage into all our Counties adjacent, and now fight for us, and overthrow our Enemies as thou haſt promiſed, as I believe even, for Jeſus Chriſts Sake. *Amen.*

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Page 455. *Oct.* 28.

O My good Lord God, *&c.* —— I pray the accept of my due Thanks for all thy Mercies, for the good News that the *Lord Generall* Forces have got the better in Battle, on the laſt Sabbath, and *Munday*, that the rebellious, cruel Prince *Robert* is ſlain, and that the King is taken Priſoner by the *Lord Generall*; (Lord) as yet I do not certainly know that this News is true, yet I believe it will be ſoe, if it be not ſoe, ſo I reſt on the by Faith; (Lord) I pray the heare all my Deſires for Victory to thy Truth, thy Cauſe, thy Servants, and for proſpering me and all myne, all thyne in all our Endeavours. ——

Page 457. *Oct.* 29.

O My good Lord God, *&c.* —— I praiſe thy Name for thy Providence, in giving the Earl of * *Eſſex Victory* over the Kings Army, and routing it at *Banbery*, and getting the Spoyle, as alſo for the moſt probable News, that the King is

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* *To ſet the Rabble on a Flame,*
And keep their Governors from Blame,
Diſperſe the News the Pulpit tells,
Confirm'd with Fire-works and with Bells,
And though reduced to that Extream,
They have been forc'd to ſing Te Deum;
Yet with religious Blaſphemy,
By flattering Heaven with a Lye,
And for their Beating giving Thanks,
They've rais'd Recruits, and fill'd their Banks.
For thoſe, who run from th' Enemy,
Engage them equally to fly.
Hudibras, Part III. Canto III.

gotten

gotten into *Oxford*, where our *Lord Generall*, the Earl of *Eſſex*, with his Army hath beſieged him; and where, as the common Newes was, that there were ſeventeen Thouſand ſlaine; yet, bleſſed be thy Name (oh God) for thy Providence, that as I now heare again related, there were only three Thouſand ſlaine, and no more on both Sides. (Good Father) I pray the appeare from Heaven at this Time in thyne own Cauſe, fight thyne own Battles. As we have heard, the King hath loſt his Standard (Lord) I pray the let him looſe himſelfe by being *apprehended*, or *ſlaine* now in this Warre. (Lord) who haſt begun to give Victory, and to give the Field unto the *Lord Generall* of the Parliaments Forces, I pray the go along with thine own Work begun, and give thou, in thine appointed Time, a ſeaſonable Victory over all theſe our national Enemys; and (Good Father) I pray the appear from Heaven a God Almighty; giving Victory to thy Truth, thy Cauſe, and thy Servants. (Lord) let it appeare unto all the whole World, that thou art the God which ſtrikes in with *thy Party*; I pray the now let our Enemies Forces be aſhamed, and put to flight; (Lord) who haſt put on my Heart to pray, to believe in the, to put my Truſt in the, I pray the doe as I have pray'd, as I have believ'd, as I have hoped.——

Page 463. *Nov.* 2.

OMy good Lord God, *&c.* — I truſted in the in former Times when I have been in more Want, and in greater Straits, I pray the help me now again to believe in the, and reſt on the, though I find that in probability *John Gauden* and his Wife will prove as bad, if not worſe, then the late

oppreſſing Lady *Lewekner*. (Lord) quiet my Mind on the, and help me to be contented to wait patiently upon the for Supply, and for a ſeaſonable, competent Maintenance for me and my Family, in this Place, or ſome where elſe.——

Page 464. *Nov.* 3.

O My good Lord God, *&c.*—— I praiſe the for Supply by Gifts, Rewards, *John*, *Jacob*, and *Martha Motlock*, and all our many kind Friends and Benefactors for their ſeveral Kindneſſes. (Lord) I pray the daily proſper our Parliament, fight all our Battles both by Sea and Land. (Lord) I pray the do thou ſupply me, and all mine, in all our Wants, and proſper my Letter I have writ to Dr. *Gauden* and his Wife, to prevaile with them for the Releaſe of my Rent, and for the Continuance of my Wood for Firing.——

Page 465. *Nov.* 4.

O My good Lord God, *&c.*—— I moſt humbly thank thy divine Providence for thyne abundant helping Hand in the Battle, *October* 24, 1642, fought at *Banbury*, when, in the Beginning of the Fight, the Wind was contrary to our Parliament's Forces, and preſently it turned and continued the Fight againſt the Kings Forces; (Lord) who haſt begun to help thy Side, I pray continue thou to help it always againſt the Kings Forces, give Victory in every Skirmiſh, in every Battle, over our national malignant Party.——

Page

Page 471. *Nov.* 10. 1642.

Annual Thanks for God's Supply ſince Nov. 10, 1642.

O My good Lord God, *&c.* — I this Day, according to my bounden Duty, do ſtir up my Heart to thee in due Thankfulneſs for hearing myne and my Wives Cry and Prayers daily and yearely, ſince this Day eight Years, as in my twelfth Book upon p. 181, *November* 11, 1634, *Tueſday*, where my poor Caſe is recorded, my Wife weeping, I grieved, tempted, perplexed, yet pray'd I in Faith then unto the my God, believing I ſhould be ſupplied and provided, notwithſtanding I ſaw no Help in the Cauſes. And from eight Years Experience I have had Supply according to my Faith in the, Year by Year ſucceſſively, I have had very many Gifts, which being valued have ariſen to a very great Summ, as it is upon Record ſummed particularly, and in Groſs in my 20th Book, the firſt Year of my ſpecial Account; 1635, I had at ſeveral Times 52 Gifts valued at 41*l.* 18*s.* 2*d*; the ſecond Year, 1636, as in *Lib.* 14. Pages 452 to 468, I had at 178 Times in Gifts and Kindneſſes, as I then valued them, 31*l.* 14*s.* 5*d*; the third Year, 1637, as *Lib.* 16. Pages 14 to 20, 193 Gifts I had, in all worth 30*l.* beſides this Living of *Denham*, valued at 50*l. per Annum*; in the fourth Year, being 1638, as *Lib.* 16. on Pages 477 to p. 487, in 144 Gifts 40*l.* 8*s.* 5*d*; 5th Year, 1639, *Nov.* 11th, 44 Gifts, valued at 10*l.* 00*s.* 00*d.* as in *Lib.* 18, Pages 36, 37, to 41, is expreſſed; 6th Year, 1640, *Nov.* 11, in all I had 73 Gifts valued 19*l.* 15*s.* 8*d.* 7th Year, 1641, as in *Libro* 20, Pages 325, 326, I had 126

Gifts, being truly valued, 16*l.* 18*s.* 7*d.* and now this Day, the bare eight Yeare, I had in Number 112 Gifts, truly valued as I could, 16*l.* 16*s.* 6*d.* All which joyntly numbered, putting whole eight Years together, are *Nine hundred and twenty-two Gifts*, and their Value, *Two hundred and Eleven Pounds ten Shillings and a Penny*, besides 50*l.* *per Annum* since 1637, all which came fairly from several Friends and Benefactors, of all which I could not by Promise, by Covenant, or any other Way demand or require a Penny; so that I now this Day render my due annual Thanks unto my good God for all these Gifts by which my Wants have been, and now are supplied, praying the same God All-sufficient to reward all my Benefactors living in generall, and each Particular; and pray him to continue the same good Hand of Providence, to me and all my Children for ever: Really answer these Desires ever, for Jesus Christ his Sake.

Page 476. *Nov.* 12.

O My good Lord God, *&c.* ~~+++~~ I pray thee heare all the Prayers, Teares, and Cryes of all thy secret ones at this Time for thy Help, against the Mighty, the King *Charles*, the Prince *Charles*, the Prince *Robert*, that bloody cruel Man; (Lord) I pray thee speedily ruine, overthrow, defeat, scatter, shatter our seduced Kings Army, consisting of *Papists*, *Delinquents*, *Arminians*, *Atheists*, and his self-damning *Cavilliers*; (Lord) thou knoweſt their Cruelty, their Wickedness, their Prophaneness, their Aim, End, and Purport, to overthrow Truth, Piety, the Power of Piety, and Religion in our Nation, and their Malice is especially against thy People, whome they nick-

name,

name, ſcorn, plunder, kill, do all Evil againſt them for thy ſake. (Lord) I pray the again plead thou for us, fight thou for us from Heaven, appeare now at this Time to deſtroy theſe wicked Perſons out of our Nation, who have evil Will at thy *Syon*. (Lord) comfort, reſcue, ſupply, ſupport all that have been, and are yet oppreſſed; and in thy Mercy, by thy divine Providence, prptect, defende this County of *Suffolke*, theſe Parts where I live, that we may live and praiſe thy holy Name, for Jeſus Chriſts Sake, thy Son, my Saviour, *Amen*.

NUM-

NUMBER II.

WILLIAM DOWSING'S JOURNAL, 1643.

A Note of the Colledges Names in Cambridge, 1643, *and the Superſtitious Images and Pictures,* [Numb. xxxiii. 4, 52, 55. Lev. xxvi. 1, 30. Deut. vii. 4, 25, 26. *and* ii. 2, Gen. xxxi. 34.]

Peter-Houſe.

WE went to *Peter-Houſe*, 1643, *December* 21, with Officers and Soldiers, and in the Preſence of Mr. *Hanſcott*, Mr. *Wilſon*, the Preſident Mr. *Francis*, Mr. *Maxey*, [qu. *Maxwell*] and other Fellows, *Dec.* 20 and 23.

We pulled down two mighty great Angells, with Wings, and divers other Angells, and the 4 Evangeliſts, and *Peter* with his Keies on the Chappell Door. [See *Ezek.* viii. 36, 37. and ix. 6. *Iſa.* xxvii. 9. and xxx. 22.] and about a hundred *Chirubims*, and Angells, and divers ſuperſtitious Letters in Gold.

And at the Upper-end of the Chancell, theſe Words were written as followeth;

Hic Locus eſt Domus Dei, nil aliud, & Porta Cæli.

Witnes, * *Will. Dowſing*, *George Longe*,

* 'One who calls himſelf *John* [*Will.*] *Dowſing* (ſays Dr. 'Barwick, *Querel. Cantab*, p. 17, 18.] and by Vertue of a pre-

These Words were written at *Keyes* College, and not at *Peter-House*, but about the Walls was written in *Lating*, *We praise the ever*; and on some of the Images was written, *Sanctus*, *Sanctus*,

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pretended Commission, goes about the Country like a *Bedlam*, breaking Glass-Windows; having batter'd and beaten down all our painted Glass, not only in our Chappels, but contrary to Order, in our publick Schools, College-Halls, Libraries, and Chambers, mistaking perhaps the *Liberal Arts* for *Saints*, which they intend to pull down too; and having, against an Order, defac'd and digged up the Floors of the Chapels, many of which had lien for two or three hundred Years together, not regarding the Dust of our Founders and Predecessors, who likely were buried there, *compelling us by armed Soldiers to pay* 40 *Shillings a College, for not mending what had been spoiled and defaced, or forthwith to go to Prison.*

The Havock, this *Wretch* made, was as great as what was made by the Mob in the Cathedral Church at *Antwerp*, who did so much Mischief in a small Time, that *Strada* insinuates, that it had been impossible without the Assistance of several Devils. To which *Butler* alludes. [*Hudibras*, 2d Part.]

Did he not help the Dutch *to purge,*
At Antwerp, *their Cathedral Church?*

Illud profectò mirum: Hæc omnia tanta celeritate impetuq; peracta, ut in Templo per *Europam* celeberrimo, amplitudine Maximo, Signis atque Imaginibus refertissimo, Altaribus, quæ Septuaginta circiter extabant, ornatissimo, a paucis hominibus (neque enim excessisse centum pro comperto scribit ad Regem *Gubernatrix*) ante mediam noctem, quum cœptum est vesperi, nihil uspiam integrum inviolatumq; relictum sit. Sane si non *Centimani*, qui, tam brevi, tam multa demoliti sunt; non absurdum sit credere; (quod aliquos tum suspicatos scio) Dæmones Hominibus immistos, operam in ea suam prævalide consociasse, aut saltem Furialem illum impetum, quo ædes locupletissima amplissimaq; intra quatuor horas spoliatis aris, disjectis statuis, fractis Imaginibus, subversis Sepulchris, illusis sacris omnibus, direpta, expilata, ac devastata est; non aliunde fuisse, quam a præsentissimo afflatu Rebellium *Infernorumq; Spirituum*, qui sacrilegis hominibus opus omnium gratissimum molientibus furorem juxta ac vires intenderent. *Strad.* de Bello *Belgico*, Dec. 1. Lib. 5. p. 154. Edit. Fol. *Romæ* 1640.

on

Sanctus; on others, *Gloria Dei, & Gloria Patri*, and *Non Nobis Domine* on others, and ſix Angells on the Windowe.

Witneſs, *Will. Dowſing, George Longe.*

At *Pembrooke-Hall*, 1643, *December* 26.

In the Preſence of Fellowes Mr. *Weeden*, Mr. *Mapthorpe* [q. *Mapletoft*] and Mr. *Sterne*, and Mr. *Quarles*, and Mr. *Felton*, we broak 10 Cherubims.

We broake and pulled down 80 ſuperſtitious Pictures; and Mr. *Weeden* told me, he could fetch a Statute Booke to ſhew, that Pictures were not to be pulled down; I bad him fetch and ſhew it and they ſhould ſtand; and he and Mr. *Boldero* told me, the Clargie had only to doe in Eccleſiaſtical Matters, naither the Magiſtrate, nor the Parlament had any Thing to doe; I told them I perceived they were of *Cuzen*'s Judgment, and told them I would prove the People had to doe as well as the Clergie, and alledged, *Acts* i. 15, 16, 23. (*Calv.* on *Acts* i.) The 120 Believers had the Election of an Apoſtle in the *rome* of *Judas*. I cited *Calvin*, and in his Inſtitutions, in the Poynt of Miniſters Elections, and I told them *Joſiah*'s reforming Religion, (1 *Kings* xxii. 21.) with the other Godly reforming Kings of *Judah* proved it; and for the taking down of Images, I told them the Book of Homilys did prove it, which they ſo much honored, and alledged, *p.* 12, 13, 14, 15, 23. againſt the Peril of Idolatry. Others alledged *Cherubims* to be lawfull by Scripture (*Deut.* iv. 12, 16. and vii. 5, 25, 26. xii. 2.) and that *Moſes* and *Solomon* made them without any Command. I deny'd it, and turned to *Exod.* xxv. 18, 22. Then they ſaid, *Solomon* did make them without any Order from God. I anſwered, he received a Pattern from *David*, and read to them, 1 *Chron.*

xxviii

xxviii. 10, 11, to 18, 19. *Weeden* ſaid, Reading *Paul*'s Sermons was better Preaching then now is uſed, becauſe it was not Script. I told them, God ſaved by Fooliſhneſs of Preaching, not Reading, and alleged, 1 *Cor.* i. 21; I told them, if Reading was Preaching, my Child preaches as well as they, and they ſtared one on another without Anſwere.

More, *Pembroke-Hall*, 1643.

Aſhton.] Laws made in Time of Warr were not of Force. I alleged *Magna Charta*, made in Time of Warr, between *Henry* the Third and *Barrons*, that was in Force ſtill, and *Richard* the 2d's Tyme the like. *Aſhton* ſaid, the Parliament could not make Laws, the King being away, and ſo many Members. I told them, their Practice proved it, that choſe Fellowes by the greater Number preſent; and that the King had taken an Oath to ſeal what both Houſes voted. *Maplethorpe* ſaid, he did not think my Lords Covenant was according to the Ordinance, and ſo I durſt not abide by it, but thought I would run away, and uſed threatning Speches. This laſt Spech was *Weedens*, and *Balderas*.

At *Keies* Colledg, *Dec.* 22, 23, 1643.

Dr. *Bodycroft* [q. *Bacheraft*] Maſter, and Mr. *Wats* [q. *Watſon*] and other Fellows. We tooke down 68 *Cherubims*, with divers ſuperſtitious Inſcriptions in Letters of Gold. Witneſs *Will. Dowſing*.

(3.) At *Queens* Colledg, *Dec.* 26.

We beat down about a 110 ſuperſtitious Pictures, beſides *Cherubims*, and Ingravins.

And there none of the Fellowes would put on their Hats all the Time they were in the Chappell; and we digged up ther Steps for 3 Howers;

and broake down 10 or 12 Apoſtles, and Saints Pictures in ther Hall.

(4.) At *Katherine-Hall*, 1643, *Dec.* 26.

We pulled down St. *George* and *the Dragon*, and *Popiſh Katherine*, St. to which the Colledg was dedicated. Dr. *Brunbricke*, the Bb. [qu. *Brownrigg*, who was Maſter and a Bp.] maintained a more Reverence due to a Place called Churche, then any other Place, and the Communion Cup not to be uſed for no other Uſe in any Civil Act, he ſaid it was an Error. We broake down *John Baptiſt* there, and theſe Words, *Orate pro Animâ, qui fecit hanc Feneſtram*; Pray for the Soul of him that made this Window.

1643. (5.) *Benet* Coledg, *Dec.* 28.

Dr. *Love*, Mr. Nothing in the Chapell to be amended, 1 *Sa.* i. 9. The Word Temple, he told me, was a common Name given to publique Places, ſet apart for Worſhip, both among *Heathens* and *Chriſtians*. And they told him, in *Rochell*, and in the Churches of *Fraunce*, being there when *Rochell* was beſieged, and he told, they uſed not the Word *Eccleſia* for a Church, but the other Word *Templum* for a Place of Worſhip. Witnes *Will. Dowſing*.

At *Benet Temple*, *Dec.* 28.

There was ſeven ſuperſtitious Pictures, 14 Cherubims, and 2 ſuperſtitious Ingraving; one was to pray for the Soul of *John Canterbury*, and his Wife. Mr. *Ruſſell*, Church-warden, he lent 100*l.* to the Parliament, and ſet forth a Horſe, and maintaineth him at his Charge, and lent Col. *Cromwell* 300 to pay his Soldiers.

And an Inſcription of a Mayd praying to the Sunn (Son) and Virgin *Mary*, 'twas in *Lating*, *Me Tibi-Virgo Pia Genitor commendo Mariæ*; A Maid

was born to me which I commend to you oh *Mary* (1432) *Richard Billingford* did commend this his Daughters Soule.

(6) 1643, *Jesus Colledg*, *Dec.* 22.

Mr. *Bogleſton*, Fellow. We digged up the Steps there, and brake downe of Superſtitions, of Saints and Angells, 120 at leaſt.

1643, (7.) At *Clare-Hall*, *Decemb.*

Mr. *Gunning*, Fellow. Ther are Steps to be made up, 3 Cherubims, 12 Apoſtles, and 6 of the Fathers in the Windowes, and a Croſſe.

1643, (8.) *Trinity-Hall*, *Dec.* 2.

Mr. *Culiard*, Fellow. *Orata* [*for* Orate] *pro anima*, on a Grave Stone.

1643, (9.) *Trinity* Colledg, *Dec.* 29.

Mr. *Potts*, a Fellow, Mr. *Roods*, a Fellowe. We had 4 Cherubims, and Steps levelled.

1643, (10.) St. *Johns* Colledg, *Dec.* 29.

Mr. *Therden* [*Thornton*] Preſident, and Mr. *Turwhit* and Mr. *Peche*, Fellowes. 44 with *Cujus animæ propitietur Deus*, and one with *Orata* (for *orate*) *pro anima*; 20 former, ten laſt.

1643, (11.) *Kings* Colledg, *Dec.* 26.

Steps to be taken, and one thouſand ſuperſtitious Pictures, the Ladder of Chriſt, and Theves to go upon, many Croſſes, and Jeſus writ on them.

1643, (12.) *Sidney* Colledg, *Dec.* 30.

We ſaw nothing there to be mended.

(13.) *Madlin* Colledg, *Dec.* 30.

We brake downe about 40 ſuperſtitious Pictures, *Joſeph* and *Mary* ſtood to be eſpouſed in the Windowe.

1643, (14.) *Chriſts* Colledg, *Jan.* 2,

We puld down divers Pictures, and Angels, and the Steps. Dr. *Bambridg* have promiſed to

take them downe; *Orat. pro anima* on the braſen Eagle.

(15.) *Emanuell* Colledg.

There is nothing to be done.

(Town of *Cambridge.*)

1643, (1.)

AT *Peters* Pariſh, *December* 30. we brake downe ten *Popiſh* Pictures; we took X *Popiſh* Inſcriptions for Prayers to be made for their Soules, and burnt the Rayles, diged up the Steps, and they are to be levelled on *Wedneſday.*

1643, 2d Pariſh.

Giles Pariſh, *December* 30. we broke down 12 ſuperſtitious Pictures, and took 2 *Popiſh* Inſcriptions, 4 Cherubims, and a Dove for the high Loft of the Font, and a holy Water Fonte at the Porch Dore.

1643, 3d Pariſh.

At Little *Marys*, *December* 29, 30. we brake downe 60 ſuperſtitious Pictures, ſome *Popes*, and Crucifixes, and God the Father ſitting in a Chayer, and holding a Globe in his Hand.

1643, 4th Pariſh.

At *Butal* Pariſh [*Botolph*] We dig'd down the Steps, and beat down twelve *Popiſh* Inſcriptions and Pictures. Church-wardens, Mr. *Morley*, Mr. *Wilſon.*

1643, *January* 1. (6)

Edwards Pariſh, we diged up the Steps, and brake down 40 Pictures, and took of 10 ſuperſtitious Inſcriptions.

(7.)

(7.) 1643, *January* 1ſt, *Alhallows*, 6. Pariſh.

We brake downe diverſe ſuperſtitious Pictures, and eighteen Cherubims. Mr. *James* Church-warden.

Pariſh 8.

Great *Maries*, 1643, *December* 27, and before 7th of *January*, Mr. *Hawayward*, Church-warden.

1643, 9.

Trinity Pariſh, Mr. *Frog*, Church-warden, *December* 25. We brake downe 80 *Popiſh* Pictures, and one of Chriſt and God the Father above.

10. Great *Andrews* Pariſh. 10. 1643.

11. Little *Andrews*. 11.

1643. 12.

Michell Pariſh, 12. *December* 26. *Jan.* 28. We digged up Steps, brake downe divers Pictures.

1643. 13.

Clement, 13 Pariſh, *December* 21, and *Jan.* 1. We brake down 30 ſuperſtitious Pictures, divers of the Apoſtles, and Pope *Peters* Kies.

14. *Jan.* 2.

Pullchers or *Round Pariſh*, 14. in *Cambridge*, Mr. *Giffard*, Church-warden, *George Harriſon*, Cunſtable. We brake down 14 ſuperſtitious Pictures, and diverſe idolatrous Inſcriptions, and one of God the Father, and of Chriſt, and of the Apoſtles.

[County of *Cambridge*.]

1643. 1. *Diten*, *January* 3. *Cambridgeſhire*.

WE beat down two Crucifixes, and the 12 Apoſtles, and many other ſuperſtitious Pictures.

2. At

2. At Litle *Swaffham*.

We brake down a great many Pictures ſuperſtitious, 20 Cherubims, and the Rayles we brake in Pieces, and diged down the Steps.

3. *January* 3, *Burwell*, 1643.

We brake downe a great many ſuperſtitious Pictures.

1643-4. *Swaffham Bulbecke*, in *Cambridgeſhire*.

4 Crucifixes and Chriſt nayled to them, and God the Father on one of them; and we brake downe a hundred ſuperſtitious Pictures, and 2 Croſſes we took of the Steeple, and 2 on the Church and Cancell. The two Church-wardens, *Chriſtopher Michell* and *Martyn Appleyard*, and *James Lawrance* have the Tythes; we diged down their Steps and 20 Cherubims.

John Grange, that dwelt at the Maner-Houſe this Summer, after he, and the other *Malignants*, had been drinking and lawuhing at *Round-Heads*, had his [Houſe, I ſuppoſe] burnt downe at 10 a Clocke in the Morning. Witneſs *Robart Cuttell*, and many others.

5. *Jan.* 5, At *Babarham*, in *Cambridgeſhire*, 1643.

We brake down three Crucifixes, and 60 ſuperſtitious Pictures, and brake in Pieces the Rayles.

6. *Jan.* 5, 1643.

At *Linton*, we took up 8 Inſcriptions, we beate downe 3 Crucifixes, and 80 ſuperſtitious Pictures, and brake the Rayles, and gave Order to deface 2 Grave-Stones, with *Pray for our Souls*. *March* 20.

7. At *Horſe Heath*, *January* 5.

We brake down 2 Crucifixes, 6 *Prophets* Pictures, *Zephaniah*, *Malachi*, *Daniel*, *Ezekil*, and *Sophony*, and 2 more, and 40 ſuperſtitious Pictures.

I

8. *Fe-*

8. *February* 6.

At *Chesterfield*, we gave Order to take down 14 Crosses on the Steple, and 2 on the Porch; we brake down 40 superstitious Pictures, and gave Order to take downe 50 more at least, and to levell the Steps in the Chancell.

9. *February* 29. *Brinckly.*

I took down two superstitious Inscriptions in Bras, *Orate pro Animabus*, and *Cujus animæ propitietur Deus*, and pray for our Souls on the second Inscription; and I brake 10 superstitious Pictures, one of *Christopher* carrying Christ on his Shoulders, and gave Order for taking down 2 more in the Chancell, and to levell the Chancell.

10. *March* 6, 1643.

Maddenley. John Ivett and *Theodore Wicthem*, Church-wardens, *Edward Dantry*, Cunstable. There was 31 Pictures superstitious, and Christ on the Cross, and the two Theves by him, and Christ and the *Virgin Mary* in an other Window, a Christ in the Steple-window, and the Steps to be leveled, and 14 Cherubims in Wood to be taken down, which promised to be taken down.

11. *March*, 6.

Hardwicke. Thomas Howell and *Robart Adams*, Cunstables, and *William Ivatt*, Church-warden. There was 10 superstitious Pictures, and a Cross on the Church, which we appointed to be taken downe, and the Steps to be levelled. Received but *3s. 2d.*

12. *March* 6.

Tost. Will. Disborugh, Church-warden, *Richard Basty*, and *John Newmen*, Cunstable. 27 Superstitious Pictures in Glass, and ten other in Stone, three Bras Inscriptions, *Pray for the Soules*, and a Cross to be taken of the Steeple (*6s. 8d.*) and there was divers *Orate pro animabus* in the Windowes,

dowes, and on a Bell, *Ora pro anima Sanctæ Catharinæ.*

13. *March* 7.

Kingſton. Richard Gliniſter and *Francis Gilman*, Church-wardens, (*3 s. 4 d.*) *Francis Cockaram* and *John Anywood*, Cunſtables. We brake down a Crucifix, ſeven *Ora pro animabus*, and gave Order to levill the Steps in the Chancell, and to take downe 18 Cherubims in Stone and Wood, and we tooke of a Croſſe of Stone on the Chancell.

14. *March*, 7.

Caldecot. Thomas Lily, Church-warden, and *Thomas Burnet*. 20 Superſtitious Pictures, and a Crucifix, and a Picture of Chriſt.

15. *March*, 7. *Boorn.*

Will. Phipps, George Newman, Cunſtables, *John Diſher* and *John Peaſt*, Church-wardens. We did downe two Angells, and took a ſuperſtitious Inſcription in Braſs, and one of the Virgin *Mary*, and divers other *Popiſh Pictures*, and gave Order to take down two Croſſes on the Steple and on the Chancel.

16. *March*, 7. *Cackſton. Chriſtopher Linſy, Miles Robarts*, Church-wardens, *Henry Toms*, Cunſtable. A Croſs to be taken of the Steple, and 2 *Popiſh* Inſcriptions, one *Cujus animæ propitietur Deus.* and the Steps to be levelled, and a Croſs on the Steple, and one one the Church, and 20 ſuperſtitious Pictures.

17. *March*, 7.

Eltesly. Edward Smith, John Barfoot, Church-wardens, *Philip Woodward*, Cunſtable. A Popiſh Image, Chriſt carried by *Chriſtopher*, and 4 other Pictures.

18. *March*

18. *March* 8. *Uper Papworth* (6*s*. 8*d*. *promiſed*.) The Four Evangeliſts in the Chancel painted on the Walls, *Matthew*, *Marke*, &c. In the Church 2 Angells painted on the Walls, and *Abraham* offering up *Iſacke*. Left a Warrant with *Robert Hamon*, Overſeer.

19. *March* 8. *Croxton*.

John Suton, Cunſtable, *John Lyne*, Churchwarden. A Cruciſix we brake, and the Rayles, and brake 20 ſuperſtitious Pictures; one Cruciſix, and 2 Croſſes to be taken downe, one in the Steeple, and an another in the Highway. Upon the Bell, *Sit Munus Domini*.

20. *March* 9. *Grandeſden Parva*.

Will. Rowning and *Edward Higny*, Churchwardens; *Branſon Peter*, Cunſtable. The Steps and 43 Cherubims we gave order to take down, and 2 Angells, and 11 ſuperſtitious Pictures we brake downe.

21. 1643. *March* 9.

Stowe. *Will. Peck* and *Iſaack Gad*, Churchwardens, and *John Wodnell*, Cunſtable, we brake down 12 Cherubims, and the Steps be levelled, and a Croſſe to be taken downe by *Aprill* 9.

March 8. *Nether*, or *Little Papworth*, 2 Angells.

22. 6*s*. 8*d*. *March* 9.

Cumberton. We brake downe a Cruciſix and 69 ſuperſtitious Pictures; we brake down, and gave order to take down 36 Cherubims, and the Steps to be taken down by *March* 25.

23. *March* 5.

Trumpington. 3 ſuperſtitious Pictures, the Steps to be levelled, which Mr. *Thomſon*, to whom we gave order to do it, refuſed.

24. *Shelford*. *March* 12. *Edward Fuller* and *Olivir Carter*, Church-wardens; *William Daliſon*

and *Avery Howling*, Cunſtables. The Steps to be levelled by *Jeſus* Colledge, a Crucifix in Chancel, and 34 ſuperſtitious Pictures there; and 58 Pictures, and two Crucifixes, and 12 Cherubims to be taken down, and 2 ſuperſtitious Inſcriptions.

25. *Little Shelford* (6*s*. 8*d*.) *March* 12.

Three ſuperſtitious Inſcriptions, Steps to be levelled by the Miniſter, 2 Croſſes, one on the Steeple, 2 Crucifixes, and 30 Pictures.

26. (5 *s*.) *Stapleford*, *March* 12.

Three Popiſh Inſcriptions, 20 ſuperſtitious Pictures, and 2 Croſſes, which the Church-wardens promiſed to take downe.

27. *March* 13. *Hauxton*. *Will. Reynolls* and *Robart Briant*, Churchwardens. Cunſt. *Thomas Stidman*. Steps, and Crucifix, and one Inſcription of Braſs, and Steps to be levelled. Three Popiſh Pictures.

28. *Harſton*.

We brake down 12 ſuperſtitious Pictures, and took up a Braſs Inſcription, and required *Richard Bull* to level the Steps in the Chancell, being Parſon of the Pariſh, and the Church-wardens to take down a Croſs of the Steple.

29. (6*s*. 8*d*.) *Newton*, *March* 13. *John Lambert* and *Nicholas Freall*, Church-wardens, and *Will. Starling*, Cunſtable. We brake down 7 ſuperſtitious Pictures, and a Crucifix, and gave order to *Robert Swaine* to level the Steps, being Parſon.

30. (4 *s*.) *Triplowe*, *March* 13. *Timothy Blackman* and *Thomas Pharoh*, Church-wardens, and *John Gooding*, Conſtable. We brake about 100 ſuperſtitious Pictures, and gave order to take downe 18 Cherubims, and a Croſſe of the Steple, and to levell the Steps.

31. *Foulmyre, March* 13. *John Man, Thomas Dove*, Churchwardens, and *Ma. Hicks* and *John Spilman*, Cunſtables. 60 ſuperſtitious Pictures, and 2 Croſſes to be taken downe. The 12 Patriarchs and 3 Cherubims, and the Steps to be levelled by *John Moreden*, Parſon and Miniſter.

32. *Foxton, March* 13. *Edward Rayner*, Cunſtable. We brake down 20 ſuperſtitious Pictures, and gave order to break 20 more, to take downe 2 Croſſes, and Mr. *John Wildbore*, Parſon, to levell the Chancell. There was 2 Pictures of Chriſt.

33. *Shepered, March* 13. Mr. *Edward Hailes*. We brake downe 16 ſuperſtitious Pictures, and a Crucifix, and gave order to take downe a Croſſe.

34. *Melborne, March* 14. *William Alling* and *Benjamin Medcafe*, Churchwardens, and *Francis Ratford* and *Timothy Adkiſon*, Cunſtables. 60 ſuperſtitious Pictures, one of Chriſt, and a Croſſe on the Steple, and Steps to be taken by *Will. Browne*.

35. *Meldrith, March* 14. 60 Pictures, and a Croſs on the Steple, and 2 Pictures of Chriſt.

36. *March* 14. *Whadden. Will. Walls*, Cunſtable, *Will. Rutterforth*. 6 ſuperſtitious Pictures in the Chancell, and 14 in the Church, and 2 ſuperſtitious Inſcriptions in Braſſe, *Quorum Animabus propitietur Deus*, and a Croſſe on the Steeple, which the Cunſtable and Church-wardens promiſed to take downe.

37. *March* 14. *Baſingborne*. 8 ſuperſtitious Pictures in the Chancell, and upon the Church, one braſs Inſcription, *Quorum Animabus propitietur Deus*, and a Croſſe which was promiſed to be take downe, and to take downe the Steps.

38. *March* 14. *Litlington.* We brake downe 6 ſuperſtitious Pictures, and gave order to take a Croſſe on the Steple.

39. *Shengey, Cume (cum) Wende, March* 15. A Croſs on the Chancell, and the Steps to be levelled. *Robart Stoughton* on *Baſingborne* Sequeſtrater.

40. *March* 15. *Abington.* We brake downe 16 ſuperſtitious Pictures, and gave order to take downe Croſſes of the Steple, and to levell the Steps.

41. *March* 15. *Steple Morden. John Siſſimer,* Cunſtable, and *John Gatward,* Churchwarden. 9 ſuperſtitious Pictures. We brake downe 3 ſuperſtitious Inſcriptions on Braſſe.

42. At *Shingey,* a Chapell of Mr. *John Ruſſel's,* there was a Crucifix, and 3 of the *Mary's,* with her Children, and 12 Pictures more.

43. *Todlow,* come (cum) *Pincots, March* 15. 4 ſuperſtitious Pictures, and a Croſſe on theChurch, *Richard Smith,* Church-warden and Cunſtable.

44. *Gillen Morden, March* 15. The next Lent a Croſſe to be taken downe, and the Steps leveled.

45. *Eaſt Hatly, March* 15. *Francis Blacke,* Cunſtable, and *Will. Heden,* Church-warden. Two Popiſh Inſcriptious, *Quorum Animabus propitietur Deus.* And 2*d*, *Orata (orate) pro Animâ,* and *Cujus Animæ,* &c. A Croſſe on the Church, and 2 Angels to be taken downe.

46. *Hungerly Hatley,* or St. *George Hatley, March* 15. *George Price,* Conſtable, *George Squire,* Church-warden. We brake down 10 ſuperſtitious Pictures, and a Picture of Chriſt, and the Steps to be levelled by *John Skelton,* Miniſter, and there was written over a Court (Coat) of Arms. *Will. St. George gave a Hide of Land* in *Haſlingfield* with his

his Daughter to be Nun in *Clarkingwell*, in the Time of King *Henry* II. which we burnt.

47. *Gamlingay*. *March* 16. 3 ſuperſtitious Pictures and a Croſs to be taken downe, which the Church-warden promiſed to doe.

Crawden or alias *Croyden*.

48. *Crawden* com. *Glopton*, *March* 16. 2 Crucifixes, and ſeven ſuperſtitious Pictures. Church-wardens, *Ar. Gad. Simon Hall*, Cunſtable.

49. *Wimple*, *March* 16. *Thomas Banes*, Cun. *Robart Finch* and *Henry Chapman*, Church-wardens. There were 40 ſuperſtitious Pictures, and a Crucifix, and 2 ſuperſtitious Inſcriptions, one *Pray for the Soul of*, &c. and 2 Pictures of the Holy Ghoſt in Braſs, one of the *Virgin Mary*.

50. *Orwell* come *Malto*, *March* 16. *Robart Fayrchilde Tho. Coldecott*, Church-wardens; *John Godfrey*, Cunſtable. We brake down 16 Pictures in the Church, and gave orders to take down 4 more; could not come at a Croſſe, to be taken of the Steeple within three Weeks, and 28 Pictures in the Chancel.

51. *March* 16. *Barton* cum *W.* All the ſuperſtitious were taken down with the Glaſs, and hide up by the Church-warden, and the Stepps digge up, but not leveled.

52. *Sawſton* (6 *s.*) *March* 19. 5 ſuperſtitious Inſcriptions, *Orata* (for *Orate*, as before) *pro Animabus*, *cujus Animæ propitietur Deus*, and *pray for our Souls*, and a Crucifix in the Chancell, and ſome 16 ſuperſtitious Pictures, in all 110. *qu.*

Gillden Morden, *March* 15. *Will. Chamberlaine John Warbis*, Churchwardens; *Thomas Celis*, Cunſtable, a Croſs to be taken down, and Steps leveled.

53.

53. *Wittford, March* 19. *Will. Colt*, Churchw. and *Mibill Knight*, *Thomas Ward*, and *Bennet Bacock*, Cunſtables. A Croſſe on the Chancel, and 3 ſuperſtitious Pictures, and a *Popiſh* Inſcription, *Pray for our Soules*, and the Lambe in Glaſs with a Croſs over it.

54. *Peters Duxford*, *March* 20. 2 Croſſes to be taken down, one of the Steple, another of the Chancell, which was promiſed to be done.

55. *Pamsford*, *March* 19. *Will. Hodgkine* and *John Oſborne* (3s. 4d.) Church-wardens, and *Henry Litten*, Cunſtable, and *Rich. Loden*. We gave order to level the Steps to *Theophilus Turrell*, and the Croſs to be taken of the Steple, and two Croſſes of the Side of the Steple, and the Windowes to be done up; 16 ſuperſtitious Pictures we brake down, and one on the Church.

56. *Hinxton*. (5s.) We brake downe 23 ſuperſtitious Pictures, and gave order to take downe a Croſs of the Steple, and the Lady *Hinde* to level the Steps.

57. *March* 19. *Ickleſton*. We brake downe 3 Crucifixes, 60 ſuperſtitious Pictures, and to take 2 Croſſes of the Steple, and one of the Church; to the Widow *Roſſe* to level the Steps in the Chancell.

58. *March* 20. 1643. *Duxford St. Johns*. 2 ſuperſtitious Inſcriptions, *Pray for the Soules*, and *Cujus animæ*, and 2 Croſſes to be taken downe, one of the Steple, and the Chancell levelled by *Mathew Rayner*, Tenant to Dr. *Love*, of *Benet Colledge*; 50 Pictures we brake downe, one of Chriſt.

59. *March* 20. (6s. 1d.) *Abington Magna*. *Richard Amy*, Church-warden, *Thomas Smyth*, *James Hind*, Cunſtable. We brake 40 ſuperſti-

tious

tious Pictures, 2 Crucifixes, and a Crosse on the Steple to be taken down, and the Steps to be levelled by Mr, *Mihill Dalton* of *Wrat*.

60. *Abington Parva*, *March* 20. *Will. Amey* and *Samuell*, *Bents*, Church-wardens, and *Daniell Warde*, Cunstable, for not taking diverse superstitious Pictures, and an Inscription on the Windowes, and a Crosse of the Steple.

61. *Hildersham*. A Crosse on the Steple to be leveled, and a Crosse on the Church, which the Church-wardens promised to take downe, and brake downe 16 superstitious Pictures.

62. *Bartlow*, *March* 20. We brake down a Crucifix, and a Holy Lamb, and 10 superstitious Pictures, and gave order to take downe three Crosses in Stone, and to level the Steps.

63. *Castle Comps*, *March* 21. *John Georg*, Cunstable. We brake downe 9 superstitious Pictures in the Church, and 7 in the Chancell, and the Steps to be leveled, and a Crosse to be taken downe of the Church. In the Towne. Dwell in the Castle. Sir *James Reynolds*.

64. *March* 21. *Sudly*, or *City Comps*. (3*s*. 4*d*.) We brake downe 7 superstitious Pictures.

65. *West-Wickham*. We broke down eight superstitious Pictures in the Church, one a Crucifix, and one the *Virgin Mary* with Christ in her Arms, and 6 in the Chancell, and gave order to levell the Steps in the Chancell, and to take down a Crosse on the Church.

66. *West Wratting*. (6*l*. 6*d*.) *March* 21. We brake down 6 superstitious Pictures, and a Crucifix, and gave order to level the Steps, and take downe a Crosse of that Church.

67. *Balſham, March* 21. (3*s*. 4*d*.) We brake divers ſuperſtitious Pictures, one Crucifix, and gave order to take down a Croſs on the Church, and to take down an other on the Steple, and to level the Steps of the Chancell within a Month.

68. *Weſton Colvell, March* 22. (6*s*.) 3 ſuperſtitious Pictures, *Cujus animæ propitietur Deus*, and one *Pray for the Soule*, and the 12 Apoſtles, and ſuperſtitious Pictures, and a Croſſe on the Porch, and the Steps to be leveled in the Chancell.

69. *Carleton cum Willingham, March* 22. (3*s*. 4*d*.) A Croſſe on the Steple promiſed to be taken down, and we brake diverſe ſuperſtitious Pictures.

70. *Barrow Grene, March* 22. (6*s*. 8*d*.) We brake down 64 ſuperſtitious Pictures and Crucifixes, and *Joſeph* and *Mary* ſtood together in the Glaſſe as they were *eſpouzed*, and a Croſſe on the Top of the Steple, which we gave order to the Church-wardens to take downe.

72. *Weſtly, March* 22. We brake downe 8 ſuperſtitious Pictures, and gave Orders to take down a Croſſe of the Porch, and gave Orders to the Miniſter to levell the Steps. Miniſter *Gregory*.

73. *Dalingham, March* 22. We brake downe 30 ſuperſtitious Pictures, 2 of them Crucifixes, and gave Order to take downe a Groſſe of the Church, and to level the Steps.

74. *Steebworth, March* 22. We brake divers ſuperſtitious Pictures, and gave Order to take.

75. *Wood Ditton, March* 22. We brake down 50 ſuperſtitions Pictures and Crucifixes, and the Virgin Mary written, *Oh Mother of God have Mercy on us*.

76. *Cartling*, *March* 23. (3*s*. 4*d*.) 3 superstitious Pictures, and 14 Angells in the Chancell, on the Roof, which the Lord *North*'s Man promised to take of, and the Windowes broken down were not made.

76. *Ashley*, *March* 23. Onely a Crosse on the Top of the Church.

77. *March* 23. *Cheaneley*. (6*s*. 8*d*.) There were five superstitious Pictures, one of Christ, many more were taken downe afore, and there were two staring Crosses which we gave Order to take downe.

78. *Chepengam* cum *Badlingham*. (3*s*.4*d*.) *March* 23. 2 superstitious Pictures, *Orate pro animabus*, and divers other superstitious ones in the Window.

79. *Snaylewell*, *March* 23. A Cross on the Steeple, and Steps to be levelled, and six superstitious Pictures, a Cross, and diverse brass Inscriptions, 4 in all, and many superstitious Pict.

80. *Feversham*, *March* 26. I broke a Crucifix in the Chancell, and there was Jesus written in Great Capital Letters on six Arches in the Church, and in 12 Places in the Chancell, and Steps there, the Pavements digged up. The 6 *Jesus* in the Church I did out, and six in the Chancell, and the other six I could not reach, but gave Orders to do them out. There was one side of the Altar written *Phil*. ii. 10. and on the other Side, *Psalm*. xcv. *Come, let us worship and kneele*, &c. and four Suns painted; within the first writt, *God the Father*; and in the second, the Son; and in third, the Holy Ghost; and in the 4th, Three Persons and one God.

81. *March* 26, *Stowe* come *Quie*. There was superstitious Inscription of Brasse, *Orate pro*

 ani-

animabus, and *Cujus anima propitietur Deus*. [illegible] 8 superstitious Pictures of Wood, and [illegible] to be leveled.

82. *March* 26. *Wilbraham Parva*. Were two Crucifixes, and I brake downe 4 superstitious Pictures, and gave Order to take down 11 more.

83. *March* 26, *Wilbraham Magna*. 13 superstitious Pictures, a Crosse to be taken of the Steple, and the Steps to be levelled, which were promised to be done.

FINIS.